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I BECAME A PREACHER

I AM A DENTIST. I am accustomed to filling cavities, not pulpits. My business is extracting teeth and making dentures, not sermons. But suddenly, I became a preacher.

Only two days after our elderly pastor resigned, he fell and fractured his hip. It was on a Friday night. I hastened to the hospital to visit him and offer my help. But the request he made was something I had not anticipated.

"Doctor, you will take the pulpit for me on Sunday, will you not?" he asked.

Seeing my pastor on his bed of pain and knowing that I had helped elsewhere, I could not refuse. "It will be just for a week or two," he said.

BUT THE WEEKS wore into months—16 weeks, to be exact, before our new pastor arrived. There were long nights of study, deep worries about whether or not my theology was correct . . . Now I know how the Lord taps a man on the shoulder and calls him into the vineyard . . . now I know literally what is meant by our great doctrine of the priesthood of all believers.

—ROBERT E. EHLERT, D.D.S.

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THE CHURCH IN THE NEWS

Catholics fight bingo ban

In some Roman Catholic parishes the income from the weekly bingo game is larger than the Sunday collections. Protection of church-sponsored games in New Jersey, where they are illegal, became a storm center in political campaigns this month.

The state's 21 county prosecutors determined to ban bingo after the state Supreme Court ruled they would be personally responsible for failure to enforce gambling laws. In Montclair police raided a game in the social hall of the Mt. Carmel Roman Catholic Church. But in Jersey City, where police made no attempt to enforce the law, bingo was made the Number 1 issue in the campaign of John V. Kenny for re-election as mayor.

"We defy any prosecutor to come in and arrest us, or any member of the clergy, or any member of a veterans or fraternal organization, as long as these games are run for charitable purposes," said Kenny.

In Trenton Monsignor Martin J. Lipinski of St. Hedwig's Church said there should be a distinction between "what is immoral in itself or otherwise forbidden by God from what is wrong only because it is forbidden by a man-made law." He said gambling does not violate "either the revealed word of God or some principle of His natural law."

Gambling law blocked in Connecticut

Homes are broken in Connecticut because of housewives spending their evenings playing bingo, the Rev. Howard Orr warned. Mr. Orr, pastor of a Congregational Church in Bridgeport, led Protestant opposition to a bill before the state legislature which would per churches to conduct raffles and lotte in addition to bingo games.

The bill was defeated 127 to 120 the state House of Representatives a it had been approved by the Sen Pastor Orr said the bill "would leave back door open wide for professio promoters and big-time gamblers." Connecticut Council of Churches as the state's Protestant clergymen to ganize the opposition to the bill.

More states face bingo question

Church-sponsored bingo was legali in New Hampshire in 1949. This mo Protestants were successful in defeat a proposal in the state Senate to ext gambling to include wheels of chance

An effort to legalize bingo in braska was beaten in the state Senate to 15 last month. "There is nothing trinsically wrong with the game," s Roman Catholic Bishop Louis B. Kuc The Omaha Council of Churches s "we do not believe it is in the inte of the general welfare to open breac in the anti-gambling laws."

Exemption of churches from an diana anti-gambling bill is unconst tional, the state attorney general warn but Governor George N. Craig signed "The new law does not legalize chu bingo games," said the Marion Cou prosecutor, Frank H. Fairchild. simply does not penalize churches mere possession of bingo cards." county sheriff, Dan Smith, said "if governor permits churches, Americ Legion clubs, and lodges to gamble will permit everyone else in Mar County to gamble." Marion County cludes Indianapolis.

Bills to legalize church bingo or loties were defeated this spring in the lifornia, Delaware, Iowa, Massasetts, and Pennsylvania legislatures. Ohio the state Supreme Court is exted to rule this month on whether urch-sponsored bingo is legal. A 1943 states that "lotteries and sale of lotty tickets for any purpose whatever all forever be prohibited." State ofals disagree on whether this covers go.

otestant-Catholic split

On the bingo question Protestants were ed up against Roman Catholics. Bingo s become "a religious issue," comained the Rev. Bernard A. Loughery St. Thomas' Roman Catholic Church Wilmington, Delaware. "The Catholic urch teaches that gambling itself is t immoral," he said, and urged memrs of his congregation to encourage the te legislature to rescind the bingo ban. The Wilmington Council of Churches ted that "we renounce all such gamng procedures as fraught with many ls, socially injurious, and a nullificaon of the Christian principle of stewlship."

Presbyterian Pastor Donald Douds of lmington said "bingo and similar mes weaken the will of the people to pport charitable causes by the honore and straightforward method of giv. In the end, the charitable organizans suffer because the motive of selfish n, not the motive of generous giving, appealed to in gambling."

estion about a confession

Missionary Francis Stockwell had been months in solitary confinement in a inese prison when he made up his mind "confess" that he was an American . He said he did it "to save the inese Christian friends" who were implicated in the spy plot. "It seemed to me at the time that I took the Christian way out. I do not know."

Last fall Dr. Stockwell was released. When he reached Hong Kong he repudiated his confession and said, "I decided I would be in jail until I died unless I interpreted myself as the Chinese interpreted me."

AFTER TWO YEARS IN JAIL
Dr. Stockwell reached Hong Kong

This month the book Dr. Stockwell wrote in prison, *With God in Red China,* went on sale. It is sure to stir up controversy because of its dispassionate attitude toward Chinese Reds. Dr. Stockwell points out their good qualities as well as the bad.

First criticism of Stockwell came this month from Kenneth J. Foreman, Jr., in the *Christian Century*. Mr. Foreman, a missionary in China until a year ago, accused Stockwell of buying "his personal release by a deliberate confession to false charges."

Missionaries set free

One or two at a time, missionaries were still trickling across the border on their

way out of Communist China. Two American Presbyterians, Dr. and Mrs. Nathaniel Bercovitz, reached Hong Kong this month after two years' detention. There are still 600 Roman Catholic foreign missionaries in China, it was reported.

Two Lutherans, Dr. and Mrs. Ralph Mortensen, arrived in the United States in mid-April. Christian churches are permitted to carry on activities in China without serious interference from the Communists, Dr. Mortensen reported.

Only missionary of the United Lutheran Church still on the Chinese mainland, the Rev. Paul Mackensen, had been imprisoned in Tsingtao 14 months ago. The fact that there is no news about him, said Missionary Mortensen, is a good sign. "Bad news usually leaks out."

Six American missionaries held in North Korea since war began in 1950 reached Moscow last week on their homeward journey. The U.S. State Department had asked the Russian government to secure their release. British and French civilians, mostly missionaries, had also been released in North Korea. About half of the American and European civilians captured in 1950 died of undernourishment or lack of medical attention during the imprisonment.

Threat to blow up hotel

Five hundred delegates of a Negro denomination, the Church of God in Christ, International, had been promised exclusive use of the Betsy Ross Hotel in Miami Beach for their church convention. A local newspaper announced that it would be the first time a Miami Beach oceanfront hotel had been occupied exclusively by Negroes.

Plans were changed when "15 or more" anonymous telephone calls threatening "to blow up the place" were re-

ANGLICAN BISHOP COMES HOME
Dr. Alfred C. Cooper released in Kor

ceived by the Betsy Ross manageme The churchmen decided "not to risk a violence" and transferred their reserv tions to a Negro hotel in Miami.

The Florida incident was contrary the trend toward better race relatio Last month the Episcopal Diocese South Carolina voted to invite Neg congregations to apply for membershi Vanderbilt University in Nashville, Te nessee, admitted its first Negro stude the Rev. Joseph A. Johnson, who e rolled in the school of theology.

Disciples of Christ in Oklahoma e dorsed a bill pending in the state legisl ture which would permit private schoo and colleges to offer instruction to bo white and Negro students. In Richmon Virginia, the white and Negro minist rial associations were merged last mont

"Time for action"

Roman Catholics should undertake "bring every aspect of Southern life

mony with Christian principles and als," said the church's Committee of South last month. "The time for ion is now."

Catholics said "there is no denying t there are certain practices and be- ior patterns in the South, as in other ts of our country, which are alien to ristian principles and ideals . . . We cerely hope that the day will come en the ideal of Christian brotherhood l displace from our Southern scene traces of the blight of racism."

Lutheran colleges and seminaries show increasing interest in Negro students, orted the Rev. Ervin E. Krebs to the tional Lutheran Council's Division of erican Missions. Gettysburg College, said, has offered its first scholarship a Negro student since before the Civil r. Southern Seminary in Columbia, th Carolina, has declared its readiness receive students of any race.

urchmen support immigration plan

The chances are against the U.S. Con- ss voting in 1953 to admit 240,000 n-quota refugees into the United States the next two years. President Dwight Eisenhower proposed this refugee legislation on April 21. Unless multitudes of church people write letters to their congressmen in favor of the plan, it will not even come to a vote.

But churchmen went to the White House this month to commend the president for his proposal. Protestant, Roman Catholic, and Jewish spokesmen told Mr. Eisenhower that the immigration program is "urgently needed." They said that opening American doors to people who fled from communism in East Europe is "sound American foreign policy." It would "give us manpower and womanpower we need in American industry, agriculture, science, and arts."

Among visitors to the president was Dr. Paul C. Empie of the National Lutheran Council. The visitors told the president they hoped that "sponsorship and support of this legislation may be completely bipartisan. This is a time for humanitarianism and truly American action."

Court says Christianity can be defined

An Iowa judge ruled that it would be impossible to execute a will setting up a

PRESIDENT'S PROPOSAL IS ENDORSED
Dr. Paul Empie spoke for the Lutherans

$70,000 trust fund for "persons who believe in the fundamental principles of the Christian religion." He said Christians don't agree "in their characterizations of the man Jesus, and in their interpretations and applications of his teaching."

This month the Iowa Supreme Court reversed the lower court ruling. Dr. W. B. Small had directed in his will that four trustees should distribute income from the trust fund "to such persons and for such purposes as they may feel is directed by God the Father, Jesus Christ the Son, and the Holy Spirit . . ." Nephews and nieces challenged the will by arguing that it is impossible satisfactorily to answer the question, "What is a Christian?"

The Supreme Court said the terms of the will "present no problem, are not unreasonable, and require no infinity of knowledge by any trustee or court." The trustees are not "to await a sign or a direction from God before acting." The court said "gifts for the support of public worship and religious instruction or for the advancement of piety are valid as charitable trusts."

Communists arrest German deaconess

Sister Margret Kasten was arrested by Soviet Zone police this month. She has served in a home for boys at Neinstedt near Magdeburg. The home was seized by East German officials. A Communist district council charged that church workers who managed it "abused their position as educators" and "mistreated the youthful inmates."

Sister Margret was arrested in East Berlin while on her way to visit relatives in the city's west sector.

The "evidence" on which the home was seized was "obviously developed through questioning feeble-minded inmates," it was stated in an official protest from the Evangelical Church Germany.

Bishop Otto Dibelius went to cou this month in his battle to defend t church youth organization, the *Jun Gemeinde*. He entered suit for lib against the official paper of the East Ge man Communist youth, *Junge Welt*, f its "continued slanderous attacks" on t church group.

Two homes operated by the Inner M sion of the Evangelical Church in Saxo have been requisitioned by the police. Communist official was put in charge the Pfeiffer institutions in Magdebu A Bible printing establishment in Mec lenburg was confiscated and its own arrested.

DR. J. CONRAD SEEGARS
"The right to teach the truth"

Muhlenberg president inaugurated

Fighting for "the right to teach t truth" is the first task of a Christian c lege in a time of crisis, Dr. John Conr Seegars declared on the day of his auguration as president of Muhlenb

llege. Muhlenberg, one of the 14 ted Lutheran Church colleges, is in ntown, Pennsylvania.

econd task of a college today, said Seegars, is to train students in "intelnt discrimination." He said "there never been a time when propaganda sessed so many tools." Students must aided to resist "the propagandist, the promise."

Dr. Seegars was dean of Teachers Col- of Temple University before elec- to the Muhlenberg presidency.

nese pastor installed in New York

The first Lutheran pastor from China serve a congregation in the United tes was installed at the True Light Luran Church (Missouri Synod) in New k's Chinatown this month. He is the . Paul Chang of Hong Kong.

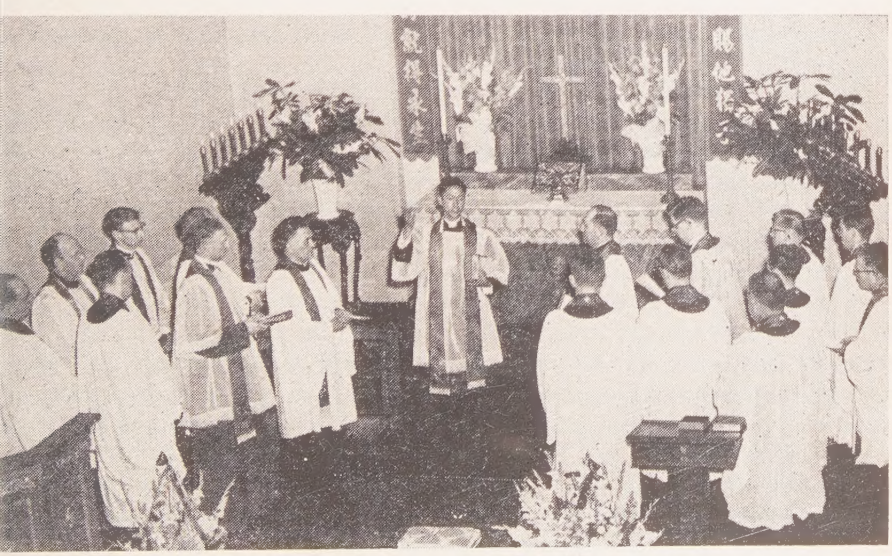
Mr. Chang is a fourth-generation ristian and was graduated from the le College in Canton in 1949. For eral years he served in Missouri Synod rk in Hong Kong.

And so forth

The film *Martin Luther* grossed $22,000 in its first week's run at Minneapolis, its sponsors reported. This was twice the amount taken in by *Call Me Madam*, supposed to be the chief attraction on Twin City screens. At four showings on Saturday, May 9, more than 6,100 saw the film, which won praise from all local motion picture critics.

With the house completely sold out for the second week and a total advance sale of $48,000 the Minneapolis run has been extended to four weeks. Future plans are not yet complete, but Houston, Texas, is the next city likely to see the new film.

A bill to legalize birth control information in Connecticut was lost in the state legislature this month. It would have authorized physicians to give advice to married women whose health might be endangered by pregnancy. Roman Catholics led a campaign to defeat the bill.



MR. CHANG COMES TO NEW YORK
Missionary to Chinese Americans

World News Notes

Americans go east

No U.S. Secretary of State while in office had made a trip to the Middle East. This week Secretary John Foster Dulles and Harold Stassen moved swiftly (12 countries to visit in 20 days) through the regions where human history began, and where 20th century history may soon turn a sharp corner.

From Egypt to India the Americans hoped to get first-hand information about serious problems. Problem Number One was created by the United States itself in supporting the Jews in setting up a nation in Israel. That stirred the Arab world to helpless frenzy which won't abate until the Arabs discover that what's done is done, and they'll have to get used to it.

Second problem is created by the painful retreat the British have been forced to make from their colonial possessions. The British are out in Burma, India, Pakistan, nearly out of their oil fields in Iran, on the way out of Egypt and the Suez.

Third problem is the rising ambition of Near Eastern people for at least a thin sliver of the American brand of prosperity. Their farm land and oil wells have enriched the rich. The multitudes live in poverty and squalor as old as the pyramids.

Two men in 20 days won't solve these problems, but they may learn enough to help them set a wise course for American policy in the Middle East in the months ahead.

Trouble along the track

Some small boys from New York City's tenement section along the New York Central tracks had been amusing themselves by throwing stones at passing trains. A window was smashed in t Central's Twentieth-Century Limited. a dozen stone-throwings four passenge were injured by glass fragments.

All sorts of juvenile delinquency h increased in New York, it was report by the Children's Court. Most of it w among youngsters from the slum sectio who have little opportunity for constru tive recreation. Most poorly housed all New York's people are the newe immigrants, the Puerto Ricans. Althou Puerto Ricans are only 5 per cent of t city's population, 27 per cent of t juvenile delinquency cases in the Ma hattan court last year involved Puer Rican children.

The big public housing projects upper New York had aided thousands families to move into decent quarters rents they could afford. Maybe the facts would be reported in Washingt before final action in Congress on cutti the housing appropriation down or o

Worldover Press reports . . .

STOCKHOLM.—Sweden is finding possible to give employment to thousan of foreigners. The number of foreign in the country totals about 230,000, a of these, some 119,000 are gainfully e ployed—72,000 men and 47,000 wome

TEHERAN.—Despite a recent viole raid on the Point Four headquarters Iran, led by Communists and fanati the program is proving beneficial and finding one of its best outlets throu local co-operatives. Point Four fa machines are to be rented out to some tractor co-ops, and in 12 villages in t area where the Shah sold land to t farmers, marketing and consumer c ops have been started.

YOUNGDAHL AND LATTIMORE

When Gov. Luther Youngdahl of nnesota accepted appointment as a eral judge in 1951, many thought his dline-making days were over. His as- nment to preside at the perjury trial of en Lattimore, and his first decision in pre-trial proceedings, have brought n into the center of the news.

When Senator McCarran's Internal urity Subcommittee questioned Latti- re last year, they charged that details his testimony were contradictory. A nd jury indicted him for perjury on en counts. Youngdahl was given the of studying the issues and handling case.

storic decision

Judge Youngdahl began by steeping nself in the broad philosophy and the cific details of the indictment. For a nth he lived with the problem, filling waking hours with study and thought. Youngdahl's decision was historic. He missed four of the seven counts, and pressed serious doubt whether the re- ining three can be supported by con- sive evidence. He set Oct. 6 as the e for the trial, and ordered the gov- nment to file bills of particulars specify- the "overt acts" on which Lattimore l be prosecuted.

He based his ruling on the fact that charges against Lattimore were vague l indefinite, having more to do with at he was alleged to believe than with breaking of any law. The key charge s that Lattimore lied when he said he l never been a communist sympathizer a promoter of communist interests.

The judge pointed out that being a mpathizer" is not something that can proven by evidence. He said, "Time and again the Supreme Court has emphasized the freedom under the First Amendment to have opinions and sympathies, unexpressed by overt acts that show a clear and present danger to the constitutional form of government."

Youngdahl went on to make some significant observations: "The First Amendment protects an individual in the expression of ideas though they are repugnant to the orthodox. Communism's fallacy and viciousness can be demonstrated without striking down the protection of the First Amendment to discourse, discussion, and debate. When public excitement runs high as to alien ideologies, that is the time when we must be particularly alert not to impair the ancient landmarks set up by the Bill of Rights."

The three remaining counts on which Lattimore will be tried charge that he lied in saying: (1) that he had not been told a Chinese writer for *Pacific Affairs*, which he edited, was a Communist; (2) that a luncheon with the Soviet ambassador was *after* the Hitler invasion of Russia; and (3) that he did not take care of Lauchlin Currie's mail at the White House when Currie was away. If the government does not provide satisfactory factual evidence, Youngdahl has the right to dismiss these counts without a trial.

The judge is sure to be attacked for his decision. Church people should be quick to recognize and praise the courage of this Christian layman in following his conscience. In planting his feet on the constitutional guarantee of freedom, he stands on firmer ground than do the purveyors of hysteria.

—ROBERT E. VAN DEUSEN

Change in Soviet leadership presents a new challenge to the free nations of the world

By REINHOLD NIEBUHR

IT IS BECOMING increasingly clear that the death of Stalin resulted in a radical shift of policy in the Soviet Union, and that the immediate effect of the shift is a relaxation of the almost intolerable tension of the "cold war" in every part of the world. Whether in the truce talks of Korea, or the new accommodations in Germany, or the election of a general secretary in the United Nations, everywhere there is evidence that the new Soviet overlords are interested in releasing the tension with the Western world.

This wholly unpredictable development is a nice refutation of those who believed only a little while ago that they could predict "inevitable events in history," and who proposed the radical expedient of a "preventive war" because they were so sure that the cold war must issue into actual war. These developments are what Christians mean when they talk about a providence in the events of history which is beyond human foreknowledge or contriving.

WE MUST OF COURSE recognize that the dissipation of our justified fears of war has accentuated, rather than solved, some of our problems. The new overlords in the Kremlin obviously have greater tactical skill than the old tyrant. They intend to sow discord between the allies of the free world by releasing the tension. They therefore challenge the quality of our statesmanship, particularly of American statesmanship, more than Stalin ever did; for Stalin frequently c trived by his stupidities to force us i generous and unified actions, which would not have had the wisdom to dertake without pressure.

Now there will be a tremendous mand in our country for reduced bud and taxes, and we will have to pr whether we are as a people capable bearing the burdens of world respo bility under conditions which do not volve the lash of immediate fears. immediate perils have been dissipa but the ultimate perils remain. Will have the wisdom to meet them?

IT WILL REQUIRE greater wisdom t in the past to bear the burdens of w responsibility which we must continu bear, to make the sacrifices which must continue to make, and to adjust relations of a powerful nation to an poverished and weak world which required for the unity of free peop These we must now make without clamant pressures and fears which cold war produced, but which had virtue of forcing us to many gener actions which we will be tempted n to avoid. It may be relevant also to n that it is not easy to recognize a gr evil to be as evil as it really is when seeks to beguile our fears rather than accentuate them.

Dr. Niebuhr, professor at Union Semin and one of America's leading theologi writes a monthly page for THE LUTHER

he Holy Spirit Is at Work Today

BARBARA M. HAYES

All over the world there are indications of growth in Christian strivings toward unity and righteousness

Pentecost—A day when there were ange happenings in Jerusalem, a sud- n, mighty rush of wind, tongues of fire, Babel of strange sounds. Pentecost— birthday of the church, when a com- ny of undistinguished people, waiting the promised gift of the Spirit, sud- nly received that promise and were nged into active witnesses for Christ, nfident in their faith and their future. Pentecost 1953—what does it mean re and now? Where shall we look to- v for results like those that followed t first great break-through of the rit?

What did it mean to those who first perienced it? The little band of be- vers were waiting, probably a little xious and bewildered, taken up with ministrative problems, half-afraid to ieve even what they had seen and rd, wondering what was going to hap- n to them. Then, suddenly, came ntecost's amazing, sunburst experience. e can almost hear them exclaiming, his is what He promised, and it's hap- ning! We can be rid of our fear and sgivings, and step out into this new wer. Anything is possible, now!" And results? Peter, once so vacillating d fearful that he denied he ever knew us, stood up before a great company d proclaimed with assurance that Jesus was the Son of God, and told his hearers to repent and be baptized—and they did.

The little group of believers took courage and went about openly praising God. And great numbers were so impressed by the new light in these men's eyes and by the power that spoke through their preaching, that they not only changed their ideas about this despised Way, but were baptized into its fellowship. From discouragement to confidence, from paralysis to creative living, from worry about their own problems to a vision of God active in His world—what would we not give if that change could come in our day? Where shall we look for the compelling proof of God's active Presence that wrought the miracle of Pentecost?

We of the "traditional" churches are not in the habit of seeing tongues of fire, or of suddenly speaking in strange tongues. It may be that we too readily discount such possibilities and the uncomfortable demands that they might make on us. However, we have only to look around us to see in things that are happening today proof that the Spirit of the Lord is abroad and active in our world in 1953.

Take the growth of the social conscience. A hundred years ago, slaves, workers in factories and sweat-shops, even servants in homes, were treated and regarded by fine Christian people in a way that would horrify us today. In the last 10 years, Christian thought and some

---

s. John D. Hayes, wife of a missionary, a native of Scotland. From 1916 to 1952 served in various lands in the Far East.

Christian action about social questions has brought us a long way nearer to Christ's ideal of brotherhood, unfortunate episodes and local outbursts notwithstanding. The tremendous outpouring of concern and relief for refugees, displaced persons and victims of war, and the spirit of disinterested service that is at least part of the programs of aid to other countries, testify that the idea that we are our brother's keeper is gaining ground.

The concern for others shown in the United Nations, where tedious days and hours and months are spent in patiently trying to untangle conflicting interests and to work out a better way of living for all, is something new under the sun.

OR CONSIDER the great new areas of truth into which the Spirit is guiding the mind of man, as Christ promised He would—the miracles of modern medicine, the tremendous possibilities for good as well as for evil that science and industry are uncovering, the new understanding of the working of the human mind, patiently acquired and painstakingly applied to bring deliverance to the captives of fear and emotional stress, and to set at liberty spirits bruised by circumstances and pressures too great to be borne.

Or look at the revival of theology and the upsurge of interest in religion, with scientists and religionists drawing nearer together as they learn more, with young men and women earnestly discussing religion and asking for courses and guidance in matters of the soul. There is a big advance too in the part laymen and women are taking, not only in organizations in the churches, but in active evangelistic work, in serious thinking, and often in the pulpit.

There is also a widespread and serious attempt to tackle the problems of ho Christianity can be lived out in mode secular occupations, where most Chr tians are. At Bossey, in Switzerland, t World Council of Churches regular holds conferences where doctors, la yers, teachers, journalists, businessm and — most appropriately — housewiv meet to explore ways of being Christia in their weekday living.

Most striking of all is the survival even the growth, of churches "behir the curtain." Of these, Dr. Visser Hooft, general secretary of the Wor Council of Churches, writes in the boo *World Faith in Action*, published in 195 "They (the churches in eastern Europe not only continue to exist; they speak with one voice of increased attendanc of a new sense of fellowship in the co gregations, of greater readiness on t part of laymen to bear responsibility, an new opportunities for evangelism."

He goes on to cite the staggering di ficulties, economic, social, politica which these churches have to meet, an then comes out with his explanation— "The church is making the great disco ery of its deepest freedom. It finds to i joy and surprise that it does not depen on the good will of its environment or o the powers that be. It realizes the simpl biblical truth that it is a wonderful situa tion for the church when it depends o God alone."

AT THIS SEASON of Pentecost, 50 day after Easter, Christians are speciall called to think of one particular wor of the Spirit, the drawing together o Christians in all lands and in all churches and the first steps of their onward marc into the future. The World Council o Churches which came into being in 1948 now has 161 member churches in 4 countries and in every continent. It in

ides Christians with a rich tradition of
ial, and Christians with the freest
ms of creed and worship.
We are a part of this world-company,
ng with Christians praying and serving
African villages and in Korean ruins,
Filipino huts and in the majestic cathe-
ls of Europe, in the cold of Alaska
l the stifling heat of Indonesia, in the
at new lands of South America, and
the countries on the face of the earth.

e are trying to explore and follow the
ding of the Spirit to come closer in
ristian unity, to help young people to
the truth as it is in Christ, to get re-
f to the suffering, the displaced, the
gotten, to further good will and peace
nong men, to carry the spirit of Christ
o factories and offices and homes, to
His will on the earth and work toward
inging in His Kingdom. Women in
goslavia embroider a beautiful cloth
r the altar-table of a new church in
rica. Churches in East Germany send
ts for orphans in Korea. We all need
ch other's understanding and help and
allenge.

ANOTHER ASPECT of the church may
ll make us lift up our eyes and our
arts, and take courage. For genera-
ns, we of the older churches have been
nding missionaries overseas to take the
od news of Christ and His salvation to
ose who had not heard it. Now, by the
rking of the Spirit, far beyond our
ping, there have grown up in the coun-
es where the missionaries went
churches which are taking up this Gospel, carrying it on and making it effective each in its own setting. The leaders of these churches are men of faith and devotion, courageous in standing up for their convictions.

These churches overseas are already sharing in the outward thrust of evangelism, in many ways. The church in the Philippines is sending Filipino missionaries to Thailand and to Indonesia; the churches of Malaya are taking responsibility (with no help from anyone) to bring Christianity to the New Villages which are being started for evacuees; the church in China has for years sent missionaries, Chinese and western, to tribes in the far interior. Let us not smile when we hear of a Christian chief of a South Sea Island whose "savage" inhabitants had learned to live at peace after they became Christian, when he heard of the miseries of World War II, asking "Do you think it would help if we sent a mission to Europe?"

It may not be too fanciful to find also a special meaning in the record that the people heard the disciples speaking "every man in his own tongue," so that they could understand what was being said. We are coming to see that it is not enough to proclaim the truth of Christianity as we see it, in our language and in our terms. We have to learn to present it so that those who hear can recognize and accept it as *their* truth—to learn to understand *their* circumstances, to see the world, including ourselves, as they see it; to offer, not our solutions for their problems, but our help to them as they work out their own solutions under the leading of God. For the promise of the Spirit is to all who believe, with none cut off, and none claiming a special share, by reason of geography or race or color.

Lutherans Are Active in Holland

By HARRY J. KREIDER

Ten congregations maintain a lively program in Amsterda and impress an American visitor with their friendlines

IN AMSTERDAM and its suburbs, which embrace a population of close to a million, there are 10 Lutheran churches and chapels. Each has its own name, but they are all combined as The Lutheran Church in Amsterdam, with 11 pastors, of whom three are professors at the university, and one consistory (same as our church council) of the pastors and 55 laymen.

The pastors rotate in the various churches to preach. A monthly bulletin going to all members gives the schedule. Every pastor who is not a professor has a particular section of the city as his parish. The members, however, all belong to the "Lutheran Church in Amsterdam," and attend any church of their preference. Some members follow a particular pastor around as he preaches in the different churches; others go regularly to the church nearest their home. Their annual contribution goes to the central church office, located in the "Old Lutheran Church."

THE CENTER of Lutheranism in Amsterdam is in the church named literally "The Old Lutheran Church" (*De Oude Lutherse Kerk,* usually abbreviated to *Oude Kerk*).

The congregation was founded in 1588, and its present building was erected in 1633. It has changed little over the centuries. The chancel originally had rail around it, but is now open. Und the stone flags of the nave floor, mem bers of the church were buried. Th continued to 1865, when city laws fo bade further burials in churches.

The church building is large, with tw galleries around the two sides and rea The altar table stands in the center of t chancel. On either side of the chanc are two pews, occupied by the elders a deacons during services. The pulpit above and behind the altar. The orga is back of the pulpit, in the first galler To the rear of the church is a lar modern three-story parish building, co taining church offices, rooms for churc school classes and church committees, large room for synod archives and beautiful consistory hall (*Kerkraadzaal*

I HAD LEARNED ABOUT *Oude Kerk* lo before I got to Holland, because so muc had taken place there that had been importance to the Lutheran Church New York. That relationship continue some 75 years. It began in 1657, whe the *Oude Kerk* ordained Johannes Gu wasser, a courageous young man, a sent him over to persecuted Lutherans New Amsterdam (New York City) a Fort Orange (Albany). He was the fir Lutheran pastor to come to America.

The *Oude Kerk* was to bring to m many memorable experiences. One can a week after my arrival, in a ceremon to confer an honorary degree upon Simo Hart, my colleague in Amsterdam. He

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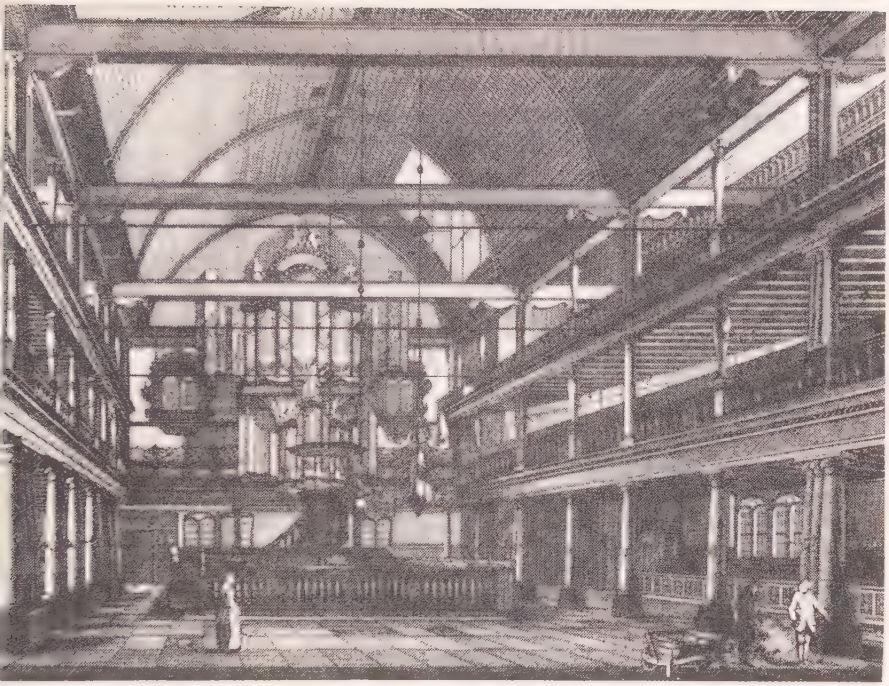
Dr. Kreider, pastor of St. James' Church, Ozone Park, New York, spent last summer in Holland investigating old records about the Lutheran church in colonial America.



INTERIOR OF OLD CHURCH AS IT APPEARED 200 YEARS AGO
From an old engraving

unsually well-trained Dutch scholar, his work for the Synod of New York been distinguished. In recognition, gner College voted Mr. Hart the de- e of Doctor of Letters and authorized to confer the degree.

The ceremony was held in the con- ory room of the *Oude Kerk*. Nearly persons were present. In the aca- ic procession were the three Lutheran fessors of the University of Amster- , two pastors of the Lutheran rch, one of whom was President van st of the synod, Mr. Hart and myself.

THE CEREMONY was held entirely in ch, except for the official citation to fer the degree. That was read in Eng- , the official language of our college. had part in Dutch too, reading to Hart the appreciation of our New York Synod for his excellent work. It was my first venture in an address in Dutch. I could not have anticipated how much that meant to the people, until I realized after that address they received me as one of their own.

Another experience was in the archives room of the *Oude Kerk*, handling old records of three centuries ago relating to our Church in New York. Most of the records are letters and reports between the Consistory of the *Oude Kerk* and the Lutherans in New York. All of the letters sent to New York have been lost; fortunately the *Oude Kerk* kept copies in its archives. Gaining an intimate, first-hand knowledge of these records made the whole early story come alive as never before. Happily too, some additional records were found.

To do my work, I was privileged to

make the *Oude Kerk* my headquarters, and was graciously given the pastor's study just off the church itself. That gave me the opportunity to absorb the spirit of the *Oude Kerk* in a way not possible otherwise.

THE MOUNTAIN-PEAK experience was the invitation to preach in Dutch in the *Oude Kerk*. Several Sundays later I was invited to preach in the Martin Luther Church, the newest Lutheran church in Amsterdam. The service was in Dutch as usual, but there were present some 20 Lutheran students from America, with President and Mrs. Conrad E. Bergendoff of Augustana Lutheran College, Rock Island, Illinois, and Prof. Walter Kunneth of Erlangen University, Germany. President van Heest of the synod preached the sermon in Dutch, and very graciously asked me to give an English summary of his sermon, for the benefit of my fellow Americans.

Another interesting experience in the *Oude Kerk* was in connection with the church film work which I am doing in New York.

I was invited by the Filmstrip Bureau of the Reformed Church of the Netherlands to tell how we teach the Bible with filmstrips in our church. The meeting was held in the Consistory Room of the *Oude Kerk* with about 40 church representatives present.

The churches in Holland have made only a beginning in this new method of teaching. Most films and filmstrips are produced outside Holland, and they are usually not easy to use in Holland.

AMSTERDAM'S OLD CHURCH TODAY
The plain exterior conforms to Dutch tastes

nonstrated some of the best of the erican materials.

THE ANNUAL Lutheran Church Day held about 40 miles from Amster-n, in a beautiful grove adjacent to one the small castles of Holland called ekelum. There some 500 Lutherans ne from all parts of The Netherlands. n the morning there were a number addresses on Bible and church sub-s, interspersed with hymn singing. en an hour and a half for lunch. The rnoon was devoted to an inspiring ter play put on by the Lutherans of of the smaller cities. The front of grove was on higher ground, with ods behind, making it a natural stage. Not only did the outdoor setting make play an inspiring one, but even the venly elements helped. As the play an solemnly with the reference to od Friday, it became quite dark over-d and for a few moments there was ght sprinkling of rain. Then, when r the joyful note of the resurrection heard, the sun broke through the uds. There was also a musical back-und and choral singing, provided by ans of a tape recorder hidden among trees, with two loud speakers on each of the assembly of people.

As the guest from America I was asked bring greetings to the group. I was e flattered when the presiding officer ed me to speak in Dutch. But since ad no time to prepare, we compro-ed on my speaking in English and he ng it after in Dutch.

IN ADDITION TO THE *Oude Kerk* in sterdam, I was anxious to visit the rch in the village of Medemblik, 50 es north of Amsterdam. From Me-blik came Dominee Bernhard Arn-, who served faithfully as pastor in w York for 20 years from 1671. He was the only Dutch Lutheran pastor sent to New York. The other pastors were all of German origin, who had learned the Dutch language.

Little was known of Dominee Arnzius, and I hoped to find some records of his church in Medemblik that would tell of his life and ministry in Holland. The little church in which he preached is no longer in existence, but another had been erected in its place. Its old records were kept in a closet in the church (just where some of our old churches in America keep their valuable records!).

But when Dr. Hart and I got through with all the records, it was aggravating to find that they went back only to the time Arnzius left for New York!

The summer brought many rewards. I gained a deeper and clearer understanding of the Dutch Lutheran Church, especially the *Oude Kerk* which for three-quarters of a century was the church to which the Lutheran settlers in New York looked constantly for pastors, guidance and other help. I got a new understanding of the Dutch language of that period, assuring more accuracy in translations.

Every once in a while, there appeared a real touch of home . . . the taxi driver in Rotterdam the day I arrived, who tore across town taking me from the boat to the train for Amsterdam. He would have been completely at home in crowded New York . . . The evening in Amsterdam when I was writing a letter and someone in one of the homes across the street started singing "Old Black Joe" accompanied on a banjo . . . And another evening, while I was reading in my room, when suddenly in the adjoining room the radio blared forth in English the "Fibber McGee and Molly" program . . . and the signs in the windows of the men's furnishing stores announcing *Vaderdag* (Father's Day)!

Pennsylvania Draws the Line

By RICHARD T. SUTCLIFFE

Nearly 200 congregations will change synods in realignmen of Central Pennsylvania Synod and Pennsylvania Ministeriu

TWO SYNODICAL GIANTS of the United Lutheran Church undergo surgery in Philadelphia next week.

During the simultaneous conventions of Central Pennsylvania Synod and the Ministerium of Pennsylvania, large segments of each will be transferred—pastors and laymen—from one to the other.

This ecclesiastical shuffle is no small adjustment—it involves nearly 200 congregations.

AS OF THIS WEEK, before realignment, territories of these synods overlap extensively. The eastern edge of both is the Delaware River. To the south, both have congregations in Wilmington, Delaware. Although the Ministerium's westernmost congregation is in Mechanicsburg, a few miles west of the Susquehanna River, Central Pennsylvania's western boundary stretches to Bedford.

Central Penn's hub is Harrisburg, even though some of its strongest churches—numerically, financially, and spiritually—are 100 miles east in Philadelphia, "hub" of the Ministerium. Similarly, several hundred miles separate Ministerium officials, headquartered in the Muhlenberg Building in Philadelphia, from some of its congregations in the Williamspo area. Overlapping of congregations of both synods has made a Lutheran chec erboard of the entire eastern half of th Keystone State.

THIS OVERLAPPING is nothing recen It's been a thorn in the side of America Lutheranism since the 1860's. It sten from a variety of reasons . . . racia linguistic, doctrinal and personal.

In the first half of the 19th century, spirit of unrest and intolerance swept th United States. Politically, this spirit re sulted in the Civil War. Churchwise, fanned the flames of friction betwee strong church personalities, who wer unable to tolerate differences of doctri and practice, no matter how slight.

Small disagreements erupted into lar ones. A crisis developed around 186 when the strongly German Ministeriu of Pennsylvania, up to that time a pa of the General Synod, found it impo sible to remain in that synod along wi other American Lutheran groups, one which had never accepted the Augsbu Confession (Franckean Synod).

Ministerium pastors withdrew fro the General Synod to organize the Ge eral Council in the fall of 1867. Th divided what had been a strong nation organization into two unyielding L theran groups. This was the origin cause therefore of the Lutheran checke board, for the Ministerium of Pennsy vania was the keystone of the Gener

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From May 25-28 the Pennsylvania Ministerium will hold its annual convention at Holy Communion Church, Philadelphia. At the same time the Central Pennsylvania Synod will meet at Messiah Church, Philadelphia. Delegates to both synods will participate in a special ceremony on Tuesday evening, May 26, when the transfer of congregations described here will take place.

uncil while the Central Pennsylvania nod is a twentieth-century child of the i General Synod.

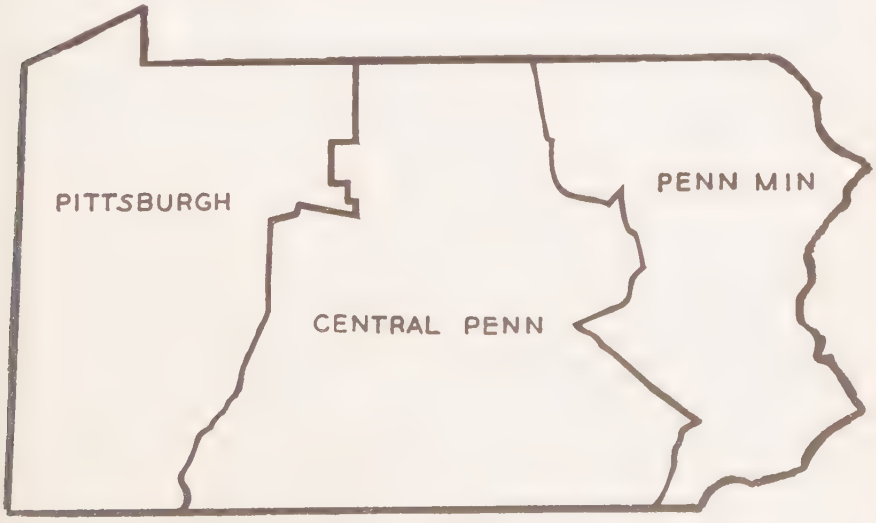
With the birth of the United Lu-eran Church in America in 1918—a ult of a three-way wedding of General uncil, General Synod and the United nod of the South—hope arose for re-gnment or merger of synods. This is accomplished in most of the country, cluding western Pennsylvania where the o Pittsburgh synods merged. But prog-ss was slower in the rest of the state. umerous attempts were made during e past quarter-century. The one which ost nearly succeeded came in 1944 ien the Central Pennsylvania Synod proved a realignment but the Minis-ium of Pennsylvania failed by a few tes to ratify the proposal.

But the 1944 effort led to others. In e past three or four years, a Ministe-um committee led by Philadelphia minary Professor Charles M. Cooper s been carefully laying solid founda-ns for the realignment to be accom-plished next week in Philadelphia's Town Hall.

Old rivalries and differences have been buried. Honest and frank discussions have opened the way for adjustment of synodical emphases and readjustment of synod loyalties. Both pastors and laymen agreed that realignment is necessary if the respective synods are to accomplish their most effective work.

One of the watchwords during the recent realignment negotiations was Melanchthon's "in essentials, unity; in non-essentials, liberty; in all things, charity."

Churchmen of both synods have marveled at the willingness many pastors and laymen have shown in helping realignment even at considerable sacrifice to personal interests or achievements. Many leaders will give up long service records on boards and agencies of their synods. For some pastors and laymen, realignment means almost a complete orientation to a new set of college, home mission, inner mission, seminary, and institutional loyalties.



New Synodical Boundaries
Omnia Pennsylvania divisa est in partes tres

Through all these adjustments, however, "the finest attributes of both synods have come to the surface," says Ministerium President Emil E. Fischer. "This is an evidence of trust in one another, an expression of the 'oneness of our faith and practice.'"

REALIGNMENT MEANS "moving" for nearly 200 congregations. Eighty-five Central Pennsylvania Synod congregations are located east of the line of demarcation. Of these, 82 have already voted to transfer to the Ministerium. Two more will probably arrive at a decision before the synod meeting in Messiah Church next week.

There are 108 Ministerium congregations west of the new synodical boundary. Of these, 106 will make the transfer at the convention in Holy Communion Church next week.

Numerically (communicant membership) the realigned synods will vary little from their original size. This week Central Pennsylvania Synod has slightly more than 140,000 communicant members. After realignment, that figure may be upped about 2,000. Conversely, the Ministerium's communicant membership of about 173,500 will drop about 2,000.

The line separating the synods starts at the New York state border and comes southward along the eastern boundaries of Tioga, Lycoming, Columbia, Northumberland, Dauphin, Lebanon, and Lancaster counties to the Maryland line. East of the line are 19 counties. West of the line 28 counties are the Central Synod territory. The 20 western counties of the state are the territory of the Pittsburgh Synod.

CHURCHMEN of both synods are looking forward eagerly to next week's session of Central Penn and Ministerium delegations in Town Hall. It will mark realization of a long-hoped-for strengthening of the church administration. There will be immediate regrouping in the activities of congregations of both synods—in synodical and conference meetings, boards, committees, and auxiliaries.

Central Pennsylvania churchmen will bring into the Ministerium their strong sense of stewardship, a high record of benevolence contributions. Ministerium pastors and laymen will bring into Central Pennsylvania their appreciation of liturgical worship and the traditions of the "mother synod." Both synods will be strengthened, rekindled in zeal, and given opportunities for more effective Christian witness.

ONE OF THE MOST remarkable features of the Christian faith is its ability to reform itself from the inside. However vigorous the outside critics of the church may be, the inside critics, who love the movement which they criticize, are far more vigorous and searching.

—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

WE EXIST FOR GOD. God doesn't exist for us. The world exists for his purposes, not ours.—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

A Buddhist Visits a Lutheran Service

By KATSUKO TAKIGUCHI

Through the eyes of an outsider a congregation is observed, analyzed and commended for its spirit

Miss Takiguchi, a student majoring in sociology at the University of Hawaii, attended services at the Lutheran Church of Honolulu, of which the Rev. Dr. Edward Hamme was then pastor, as an assignment for a class taught by Dr. Bernhard Hormann. Since she is a Buddhist, her report offers an interesting commentary on a Lutheran service from the point of view of a stranger to Christianity.

GOTHIC IN DESIGN, the Lutheran Church of Honolulu from the exterior appears medieval, styled with the distinctive pointed arch. While the founders had insisted on a steeple in 1901, I believe this desire may be referred to as a concrete institutional expression of religion, for to me religion is an idealization of social values.

Throughout the two services I attended following Easter Sunday, I felt the pleasant atmosphere and friendly interest of the congregation. Even from the beginning, the ushers welcomed me and complied with my wishes to be seated in a back pew.

OBSERVING THE congregation, I discovered the sex proportion to be almost equal, with a possible range of 45 per cent men and 55 per cent women. The majority of the members were of Caucasian race, but there were present a few Japanese and Chinese people, a Hawaiian woman, and a Negro man and woman. As it was difficult to distinguish the service personnel from the general public save to the exclusion of the uniform, the Rev. Mr. Hamme revealed to me that a third of the congregation was service personnel. The age range was approximately 20 to 50 years.

The 11 A.M. service on the first Sunday after Easter commenced with an organ prelude by Norman Rian, music professor at the University of Hawaii. A little boy dressed in white whom I identified as the minister's son, served as acolyte and carefully lighted the candles, and the audience seemed very observant and solemn then. The processional hymn was then sung—"Come, ye faithful, raise the strain of triumphant gladness . . ."

I WAS PARTICULARLY impressed by the preparation of both the minister and congregation for communion with God. The exhortation "Beloved in the Lord! Let us draw near with a true heart, and confess our sins . . ." and the versicle tended to incite worshipers to devotion and appropriately led to the confession of sins and absolution with the declaration of grace. Following this preparation, the introit for the day with the Gloria Patri was sung. At first unfamiliar with the Common Service, I faltered with the responses but with each step, I felt myself at ease and shared the enthusiasm and inspiration emitted by the worship.

The congregation, realizing its infirmity from indwelling sin, calling upon God for that grace which has been announced and offered in the introit, thrice sang the Kyrie: "Lord, have mercy upon

us." This cry for mercy was succeeded by the Gloria in Excelsis and the entire congregation seemed to feel that it was a hymn of adoration for they sang joyously and with zest.

THE SALUTATION by the minister "The Lord be with you" and the response "And with thy spirit" gave me a beautiful feeling that we were all praying for each other. I have never felt this experience in any other church.

Then was read the epistle, the word which the Holy Spirit addresses to believers through the apostles in which are set forth the faith and life which should characterize them. The epistle ended, the Hallelujah was sung by all with happiness.

The Gospel of the day was read next and thereby the Good Tidings proclaimed by the Holy Spirit through the evangelist, in which the saving word and work of Christ, commemorated that day, were set forth. Following this, the Apostles' Creed was recited by all with familiarity.

The hymns "Day of Resurrection" by the choir and "Welcome Thou Victor in the Strife" by all seemingly were in accord with the sermon which was "The Power of the Easter Faith." As a whole, the adults were attentive to the sermon, although there were some children, restless and disinterested, who necessitated the distraction of their parents. However I sensed their respect for the priest as he used local terms such as *pau* for the "end," and throughout, he seemed to the point. Then the offering was taken, followed by prayers and the hymn "I know that my Redeemer lives." After the benediction at the singing of the doxology, the acolyte reappeared to extinguish the candles. A moment of silent prayer ensued and the postlude ended the service.

A SIMILAR TYPE of service was hel the following Sunday when the hymn "Beautiful Saviour," "How Shall I Fo low Him I Serve?" and "We Follo Thee," were fittingly sung in prelude t the sermon "Following in His Steps. A beautiful rendition of Liszt's "Cor solation" was played on the piano durin the offertory period by Winfred Hancoc of Negro ancestry.

According to the pastor, this was th first time that he has attempted to de part from the routine in the offertory Silence was predominant throughout an it was later learned that even the olde Lutheran members who are usually re luctant to accept new ways were com mendably receptive of the solo.

At the close of the service, the pasto greeted everyone with a smile, a friendl word, or a handshake. Although I wa a total stranger to everyone there, didn't feel ill at ease as Mr. Hamme als had a word for me. At this time, he tol me the attendance record—143 for th first Sunday after Easter, and 135 th following Sunday.

Obviously, as in any other churc group, some of the people had come int church hurriedly, some had seemed to b in trouble, some came with children some probably came out of habit, wit little expectation to go away changed while others seemed to have entere church prayerfully and expectantly. Som of them were businessmen, teachers nurses, secretaries, housewives, and chil dren but all these persons with thei varying experiences seemed to be a par of a unified group.

JUDGING FROM THE WAY people wer dressed and their mode of transportation I would say that they were mostly in th higher middle class status. This wa verified by the pastor as the averag

THE SERVICE IS SOLEMN AND INSPIRING
ene is of communion at 1950 ULCA convention, St. John's Church, Des Moines, Ia.

nily of communing members earned proximately $4,500-$5,000 yearly.

Judging from the cars parked in wide-read areas, I assumed the people to be spersed throughout the city. Upon ecking, the pastor told me only one nily was known to be within walking stance. The others either commuted bus or private cars. Although there e four churches in Honolulu, people om outlying districts have been present this church as it is the oldest and prob-ly the main branch here.

THE LUTHERAN CHURCH of Honolulu s helped to weld its members into a ongly knit community with a practical ogram to overcome differences and dis-ctions. Participation in choir rehear-s, the Young Adult Fellowship, adult truction classes, and Christian fellow-p all tend to help bind members to the rsuit of a definite way of life.

Another expression of church aloha vas interested in were the visitor's card the pew rack and the guest book in narthex.

I SPIED a gray-haired Hawaiian woman among the members and the story behind her presence may be of interest. A previous conference with the pastor had informed me that this woman regularly attended the services and when at one time she did not, it was found that she had no funds for transportation and offering, being a ward of the Department of Public Welfare. Then a civic group in Honolulu assured the woman that transportation would be provided for her. It was arranged with the church that she could hand in an empty envelope for offering. At first not agreeable, like many with pride she exclaimed "Shame." However when it was explained that another member would be giving enough for both himself and this woman, she consented passively to the receipt of the empty envelopes.

This touching story shows a good example of how the church as an institution functions in a community. Undoubtedly, this church is a major influence in the lives of its active members.

I Was an Eavesdropper

By ERNESTINE S. DAUM

Conversation on a bus disclosed the secret of 29 grandchildr

I COULD NOT HELP hearing the conversation behind me. The elderly lady who had been sitting alone until the last bus stop now had a companion. It would be a long trip to the city and the two seatmates lost no time in getting acquainted.

The newcomer, a somewhat younger woman, was on her way to visit her daughter "to help take care of my brand new grandson." She was eagerly anticipating the joys of a first grandchild and willingly shared the news she had received about the baby's weight, length, and other vital statistics. Finally she asked the question I had been silently awaiting.

"How about you? Do you have any grandchildren?"

THE ELDERLY LADY (whom I had learned was Mrs. Martin) answered quickly, "Oh, yes. I have 29 grandchildren."

"Twenty-nine!" her companion gasped. "Then how many children do you have?"

"Well, I was never lucky enough to have any sons or daughters of my own—" Mrs. Martin stopped to laugh at her companion's astonishment, then explained, "But I sort of adopted 21 boys."

My own curiosity was so aroused that I would have turned around to ask to hear more of her story, but Mrs. Martin's companion was now also an eager listener. She begged for details, and Mrs. Martin told of her large "family."

"My husband and I lived alone in a big house near a navy base. It seemed a shame to have so much extra room du ing the war, so we converted part of t house into apartments which we open to servicemen and their families. T boys were always being shipped out frc that base, so we didn't feel that we cou accept rent from them. When the shi went out, I would go down with the gi to see them off. Then we'd go hon kneel down and pray together for the safe return before the girls went back their home towns. We've kept in touc and I'm happy to say that all 21 of r boys came back. I've been visiting wi 19 of them over the past year and a ha since my husband died, and now I'm my way to see the other two before se tling down again."

"YOU'RE GOING BACK to the big hou all alone?"

"No, I can't, because I sold it aft Jim's death," Mrs. Martin said. "B when I visited one of the boys in Tex and saw the crowded conditions near airbase, I decided to settle there and op another home for servicemen and the families. Jim left me well off and I' sure he'd want me to continue to sha a home with a few more 'adopted boys.'

"So I'll probably have even more th 29 grandchildren!" she added.

There was silence in the seat behin me, and finally Mrs. Martin's companio echoed my thoughts. "You know," sh said quietly, "God must send people lik you into the world to help us keep up o faith in these troubled times."

IVE MAKE
A FAMILY

PRELUDE

THE AFTERNOON was beautiful—just erfect for May Day. I was nearly as cited as the youngsters as I parked in e wide graveled space beside the school. Early as I was, other mothers were rlier. Apparently it isn't only the Mel-n household that has been going on tip-e for the last few weeks.

As I pulled on the brake, Eloise Cline-os slid her car in beside me. "Connie! n so glad to see you before the pageant arts. I wanted you to meet my family ıd I might have missed you in the owd." She indicated the other occu-ants of her car.

"Weesie's two grandmothers and two her aunts. Connie Melton. You know, ve told you her Susie is in Weesie's class. ow, come along, everybody, I want you get good seats, so we'll hurry right ver to the amphitheater before I go in see if the teacher needs help. Where e you going, Connie? Aren't you com-g with us?"

"Sorry, Eloise, but it doesn't matter here I sit especially and you see," for e life of me I couldn't keep the smug-ss out of my voice, "I have three chil-en to help into their costumes, not st one."

"Of course!" She turned to the others. must tell you about Connie's wonder-l family. And the things she does! You ouldn't believe it."

I HURRIED INTO the school building inking what a horrid thing habit is. I ought I was all over feeling competitive out Eloise, but the minute the occasion arose, there I was back in the same old rut. And she really had won that round. Her exclamations of wonder and delight had made me feel like exhibit "A" in an anthropologist's collection. The laugh was certainly on me.

Karen's room was to the right of the principal's office. I stopped there first. The air was so charged I almost expected to see sparks if I touched anyone. The girls were all in costume—a perfect pastel rainbow. The boys had added boleros of slightly darker shades to regular trousers and white sport shirts. Karen, to my way of thinking, was specially pretty.

I looked at the teacher and pantomimed my willingness to help but she smiled and shook her head. As I started for the door, my eye was caught by the "food map" the class has been working on. It's a huge table map of the world, with samples of the foods raised in various countries glued to the right spots on the map. Going to things like that vacation school workshop last week, and the leadership training class earlier in the year, makes you notice things in the classroom much more carefully. I had to prod myself along to Pete's room.

HERE THE BOYS were all brown-clad elves, while the girls were silver-and-blue fairies. At first it was hard to pick Pete out of the crowd of boys, they all looked so much alike. Then he spied me and came running.

"Go on down and get a seat," he urged. "A lot of other mothers were

here helping but they've gone down to get seats. You'd better go too."

"Just wanted to make sure you were all fixed up in your costume and didn't need help. My, don't you all look nice," as some of his friends gathered around, obviously waiting to be admired.

"Well," admitted Pete, "I did pull the hook off one place but somebody pinned it."

"Then, if there's nothing I can do for you, I'll go check on Susie and get a seat."

"Shall I come to the car after? And can we take some kids home?" The car is still a new toy to all the family.

"Yes, indeed. As many as you can cram in!" Then my eye was caught by an array of giant-size building blocks laid out in a far corner of the room. "What's the construction going on over there, Pete?"

"That's the town hall I was telling you about. We've got the mayor's office and the police headquarters and the lock-up and all. Come on, I'll show you."

But I caught the teacher's eye and decided not to add to the confusion. "Thanks, but I'd better not wait now. I'll see it some other time."

SUSIE'S SCHOOLROOM looked like a flower bed gone mad. Daffodils, jonquils, roses, violets, peonies, zinnias, petunias. No two children were costumed alike. And excitement was making them hop about as though they were strung on wires like the puppets we saw at the vacation school meeting. Jumping about, hugging one another, wrestling, peering into hand mirrors taken from minute pocketbooks, every child seemed to be in motion.

"Mommy, Mommy, Mommy!" Susie grabbed me around the knees. "Don't we, don't we look just gorgeous?"

"You certainly, certainly, certainl do!"

Katherine Matteo, who was bendin over trying to fasten Donna's sunflowe hat more securely, looked up and smile "Did you ever see such excitement?"

BEFORE I COULD answer, there wer four soft notes on the piano and th children turned to statues. Oh, nc statues, perhaps, but no one jumped, n one spoke.

"Bring your chairs to the rug," sai the teacher pleasantly, "and sit in a circl without talking till I make sure everyon knows what we are going to do."

Silently the children picked up chair and headed for the rug near the piano Two plump little boys put their hand on the same chair and I thought for minute they were going to battle it ou but they thought better of it and th second boy let go and reached for an other chair.

Katherine and I looked at each othe and by common consent tiptoed out "How," she demanded when we reache the hall, "does the woman do it? On minute those children are bouncin around like Mexican jumping bean The next, they are quiet and controlle as grown-ups. More controlled than lo of grown-ups I've seen!"

"She's wonderful. She not only ca control the whole group like that but sh knows the individual children and wha makes them tick."

For a minute I was tempted to te her about some of Susie's aberration this year, but she saved me from di loyalty by going on to tell how muc Donna loves school. The moment passe and we made our way out of the build ing to the open-air amphitheater whe the other doting parents and relative had assembled.

en-age gossip

QUESTION: I have been out of school for eral days and have found out through friend that I am being talked about on school bus. All through high school re has been talk about me from one time another, usually to the effect that I am friendly with boys. This has been hard take, but I have had to face it.

Two of my closest girl friends are doing talking this time. With one of them I e been very friendly for a long time, ause we both moved here from another te. But both of these girls are of the dy type, and one is very proud of her uty. This one seems to be a friend to face, but gossips about me behind my k. If I break the friendship she'll be sure talk about me more.

As soon as I graduate I am going to get ay from these people. I am fed up on part of the city.

REPLY: The experiences you are having with your schoolmates are similar all over the country—in practically every school and community. The gossipy chitchat of teen-agers is about the same wherever one goes, and the themes are not widely different. Gossip is a common practice of the human race—men and women, young and old.

If you are guiltless you need pay no attention to what is being said. It may be annoying to hear about the talk, but please note that all of us, of any age, have similar annoyances to face all through life. We may as well be reconciled to the fact that we are all being talked about by someone at some time, and are placed in a better or worse position because of it. Some people in public life are subjected to so much idle talk and fault-finding, often unjustified, that one wonders how they can carry on their work at all.

Keep your life above reproach, attend seriously to your school work, be friendly and honest with every one in word and act, and press on to the completion of your high-school course. You can then go to work, and prove your mettle and abilities. But do not expect that in going to work you will escape gossip and criticism—they are found everywhere. But if you stay on the high road of Christian living you will have no real cause for worry. Of course, any mistakes you have made or are making should be corrected.

Middle course

QUESTION: Every little while one of my children has an accident. Sometimes they get terror-stricken by pain or the sight of blood. I generally try to treat the whole affair as trivial, even though I am filled with pity and am scared. I don't want to add my feelings to the youngsters' consternation. Am I doing the right thing?

REPLY: In cases of injury and all the aroused feelings which go with it, it is generally better for a parent to steer somewhat of a middle course, with a view to avoiding any intensification of a child's fright, and, at the same time, preventing any feeling that you do not care.

To go to either extreme of emotional expression may tend to make the child hypersensitive to every little hurt, whereas he must learn to take such incidents in stride. To assume a cold unemotional front may give the impression that you do not love the youngster or sympathize with him.

In a certain case a little girl was severely cut about the head. Her mother, though frightened, maintained a front of unconcern and joked with the child until the doctor arrived. Years later the girl cited this instance to show that her mother had never cared for her. Sometimes a parent has a task as exacting as walking a tight rope.

—EARL S. RUDISILL

This Is the Real Africa

10,000 Tom-Toms. By Jens Larsen. Muhlenberg Press. 268 pages. $3.50.

After three years at a mission school in Sierre Leone where he had picked up a smatterin of English and a tropical linen suit like white men wore, young Kwoli returned to h native village in the Liberian jungle. He had earned enough money to purchase a wif and besides, he wanted to show off some of his newly acquired "civilization" to his o acquaintances.

But the tribal chief of the village took a dim view of Kwoli's veneer of civilization, and promptly thwarted the young man's plan to buy a mate. Worse, he decided that Kwoli was a deserter, and lost no time in turning him over to the Devil Bush Society, which had its own peculiar ways of disciplining boys and girls and preparing them for manhood and womanhood.

When the Devil Bush Society was finished with him, Kwoli had a new name, a subdued spirit, and scars that marked him forever as a fetish-worshiping heathen of the jungle. Deeper, however, than the scars of the devil was the impression that Kwoli's contacts at the Christian school had made upon him. Though his zeal burned low during his long initiation in heathenism, he was receptive to his chance to ally himself with the force of civilization when that chance came. In the end, after helping to clear up the weird mystery of the real identity of Kopu, the Leopard Girl, he found a genuine romance that had nothing to do with his original intention to purchase a wife.

This is a fast-moving and exciting novel. Jens Larsen, who spent five years in Liberia, might have given us page after page of lush descriptive matter and come up with little more than a contribution to the already well-stocked shelves of travel literature. Instead, he has sacrificed description to action, and his story fairly gallops along. One of its most dramatic portions is that in which the reader is introduced to the secret rites of the Devil Bush and the Human Leopard Society. Perhaps this is the first authentic expose of these rituals to find its way into popular print, and on this point alone the book is well worth reading. The author gained his information from a native inte preter years ago, after promising not to r veal it during the latter's lifetime. TI promise was kept until Mr. Larsen learne of the interpreter's death.

10,000 Tom-Toms is absorbing fiction, b fiction based on fact. Striking black-an white sketches by George L. Connelly grap ically sustain the book's mood of jung mystery and drama.

Philadelphia GEORGE H. STRALEY

The Parables and Us

Sermons on the Parables of Jesus. By Charl M. Crowe. Abingdon-Cokesbury. 186 page $2.50.

These sermons are "down-to-earth" pre entations of the meaning of 15 of the pa ables of Jesus. The author attempts show the relevance of the parables to co temporary questions and situations. All h topics are questions, such as "Does Go Care?" (The Parable of the Lost Sheep "What Can We Expect from Life?" (TI Parable of the Talents), "What Is Success (The Parable of the Rich Fool).

The framework of these sermons is ve evident. I can imagine a member of a co gregation going home from church we able to say, "The sermon today was abo the Parable of the Pharisee and the Pu lican. The pastor talked about man's grea est sin and called it self-righteousness. Th points he made were: 1. Self-righteousne is goodness gone to seed; 2. It separates from our fellow men; 3. It blocks our fe lowship with God." The outlines are clear as that.

The book abounds with illustrations, pe haps too many. They are well chosen, bi

ıould have preferred more meat and less ıming. The author of this volume is pas- of Wilmette (Ill.) Parish Methodist ırch. ERNEST C. FRENCH

ufialo, N. Y.

ɔn't Teach Prejudice

unday School Fights Prejudice. By Mildred Frank Eakin. Macmillan. 163 pages. $2.75.

'unday School Fights Prejudice is an exnation into the church-school literature many denominations (no Lutheran rses are included) to find attitudes to-'d race. Relationships considered are ɛfly white-Negro and Christian-Jew.

As to the former, the Eakins make many ouraging discoveries. "A story," they te, "in a quarterly published by a southdenomination [Southern Baptist] is one the best of all. A white boy seems surɛd when asked why he plays with mmy, a Negro child. 'Is Tommy a Ne-?' Bobby asks. 'I never did notice it.'" n a 1948-49 research report in the Apdix it is noted that "Negro references, compared with Jewish, tend to be found ther down the age scale"; but the probɛ reason—that the complications of ck-and-white companionship increase h advancing years—is not discussed. The hors deplore what they consider a prevnt tendency to belittle Jews in Bible ory.

Abandonment of historical objectivity by authors is disconcerting. More serious, this reviewer's judgment, is their attitude ard the evangelization of the Jews. They te, "Expressions of concern for the consion of Jews—still found occasionally in terials produced by a few denominations ow have an antiquarian flavor." As an ance of "practices better avoided," they . "continued assumption that conversion Jews to Christianity is an important ristian objective."

For the most part, however, both as a l-documented study and as an effort in ous criticism, the book is useful to those lead our church schools.

Philadelphia THEODORE K. FINCK

Timeless Writing

The Passion Story. By Wilhelm Friedrich Besser. Translated by J. Melvin Moe. Augsburg. 328 pages. $3.75.

The best devotional writing has something of the timelessness of Scripture. So has *The Passion Story.*

It first appeared in Halle, Germany, in 1847. For over 100 years it was available only in German or Norwegian. We may thank Pastor Moe for this excellent translation. The English is smooth, the sentences are not too long.

Pastor Besser originally presented the book as a series of Lenten Bible studies. The insights of exposition and application are rich and detailed. It is by no means a book of easy devotional readings. Paragraphs should be read and pondered and read again. The theology is conservative but warmly evangelical and personal.

There are many quotations from Luther and Augustine. Most illustrations are experiences of Christian missionaries.

The great themes struck are the wonder of the incarnation and the atonement, man's sin and rebellion, and the tirelessly persistent love of Christ. Christ is exalted in every line, every paragraph. He is exalted as the Saviour who pleads unceasingly for men through tears, suffering, pain, death.

The time span is short: from the hours before the Passover to the eve of the Resurrection, from Holy Thursday to Saturday. Twenty-one chapters lead us from the anointing by Mary to the burial.

It is difficult to pick out chapters that appeal especially, for all are great. We may mention the treatment of Judas, "The denial of Peter," "Behold the Man." The Seven Last Words are divided among and expounded in three chapters near the end of the book: "The Crucifixion," "Among Scoffers, Sinners, and Saints," and "The Last Three Hours on the Cross."

Probably few pastors and lay people discovered *The Passion Story* in time to use it in Lent 1953. It is recommended for thoughtful reading in any season.

Friedens, Pa. ARTHUR YEAGY

Ky.-Tenn. Installs Busch as First Full-time Presiden

By ROGER IMHOFF

All congregations supplied as seven pastors enter syno

MOSES HAD LITTLE on Kentucky-Tennessee Lutherans when it comes to seeing a burning bush. Installed as first full-time president of the Kentucky-Tennessee Synod on April 27 was a Busch who is not only to be a burning officer, but who must take chances on being consumed in his work. All this was made apparent when Dr. Franklin Clark Fry, ULCA president, preached the charge to Pastor Gerard D. Busch, formerly of Grace Church, Louisville, who took office as full-time executive of this small but thriving synod. Dr. Fry reminded pastors, too, that their zeal for the Gospel should emulate that of John the Baptist, whom Christ called a "burning and shining light."

ORDAINED BY THE SYNOD were John F. Schneiter, a son of Christ Church, Jeffersontown, Kentucky, where the sessions toc place April 27-29, and A. Richard Smi of First Church, Nashville, Tennesse Schneiter goes to Faith Church, Lexingto and Smith to a mission field at Tullahom Tennessee.

By June all vacant pastorates will b filled, reported President Busch. Newcom ers to synod include Pastors Virgil Yoh A. H. Klickman, Henry D. Kleckley, W ford Butt and Harold Koch.

Synod heard Roland Matthies, treasur of Wittenberg College, explain the "are of power" wielded by the college with sp cial recognition given to the manageme development program which has now e rolled more than 1,000 employees Springfield business concerns. Dean E. Flack, now in his 30th year on the Hamm Divinity School faculty, reported the highe

SPONSORS, OFFICERS AND ORDINANDS AT KENTUCKY-TENNESSEE SYNOD

Front row: Dr. Jess Stomberger, Pastor John Evans, Candidates John F. Schneiter and Richard Smith, Dr. I. W. Gernert, Pastor Howard Wessling. In back, Pastor John Keist President Busch, Pastor Day B. Werts. All participated in the service of ordinati

rollment in the school's history—105 stu-nts. Elected to Wittenberg's Board of rectors was the Hon. Prentice Cooper of lbyville, former governor of Tennessee. The Rev. John Warnes, president of the sterlen Home, Springfield, announced ns to widen its services, possibly to mal-usted children. Reports were also heard m the Louisville Home for the Aged at Fersontown and from THE LUTHERAN'S sistant Circulation Manager Harry Ward.

COMMUNING MEMBERSHIP grew from 25 in 1951 to 5,416 last year, said Statis-an Nellis Kraft. Retiring treasurer, Phil ag, announced an 8 per cent increase in rrent expenditures, but a 9 per cent de-crease in benevolence giving. Budget adopted for 1954 is the highest in synod's history, calling for more than $11 per communicant exclusive of LWA.

Pastor John Detrick of Frankfurt, Germany, representing the Lutheran World Federation, expressed the thanks of European Lutherans for help given in recent years. Dr. John W. Rilling of Minneapolis was official ULCA representative.

New officers elected and installed are Dr. Charles Cressman, Louisville, vice president; the Rev. Day B. Wertz, V.A. chaplain at Ft. Thomas, Kentucky, secretary; Mr. Charles Lamar, Louisville, treasurer; the Rev. Charles Maschek, Bellevue, Ky., clerical member of executive committee.

OVERSEAS

EW UN SECRETARY IS YSTERY MAN IN SWEDEN

SWEDEN: Karlstad, April 30.—MOST vedes felt that their country was hon-ed when Dag Hammarskjold was ected general secretary of the UN. ammarskjold, 47, is personally little own to Swedes, however. He never ites or speaks to the general public, hough a member of the government. t everybody knows that he is unusually ted and that he has served the country lliantly in complicated financial and litical negotiations with other coun-es.

About Hammarskjold's personal inter-s Swedes do not know more than nericans: he likes mountaineering and etry.

Hammarskjold belongs to a family ich has had a leading place in Swedish blic life for long times. His father, still alive at 91, was prime minister during World War I. An elder brother is governor of one of the central provinces of Sweden. Another brother died in 1937 as a member of the International Court in Hague. Also in earlier generations members of the family had prominent tasks. With their roots in the province of Smaland, they have shown the same tough energy as the emigrants to the U.S. a hundred years ago, who also mainly came from Smaland.

Swedes were sorry to lose a man of Hammarskjold's capacity but glad to be able to make this contribution to the UN. The government has emphasized the neutrality of Sweden in a way that to many seemed isolationist, but now the government feels justified, since the neutrality made it possible that a Swede could be accepted as the general secretary of the UN.

—STEN RODHE

PENNSYLVANIA:

Conference Says "No" To Synod Suggestion

JOHNSTOWN—At a special meeting in Hollidaysburg April 28, 145 churches of the Allegheny Conference said "No" to a synodical proposal that conference be divided in two. The specific resolution passed by a vote of 51 to 27 was: "Resolved, that it is the sense of this convention of the Allegheny Conference that for the time being our boundaries remain as presently constituted."

The conference issue is just one part of the proposed organizational realignment within the Central Synod. Plans on a synod-wide basis call for the elimination of districts and the establishment of eight instead of four conferences. In light of the action of the Allegheny Conference synodical leaders will now probably ask delegates to the synod's Philadelphia convention to vote on a seven- instead of an eight-conference plan.

CAMP SEQUANOTA booster groups are being organized in the six-county area of the Allegheny Conference by Harold W. Donges, active Davidsville layman. Purpose of boosters is "to stimulate interest in camp, solicit for campers and otherwise take on small projects and provide needy things for the camp program."

TWO HUNDRED FIFTY early registrations indicate capacity attendances at all Sequanota camps. $2,000 has been set aside for the construction of a Nature Cabin. "Camp Sequanota Sunday" has been set for June 28. Churches of the conference will be asked to receive a special offering for the camp on that day. The conference asks each member church to receive $.50 per communing member for camp.

TEN THOUSAND memberships in the auxiliary to the Allegheny Home is the 1953 goal. Eight thousand memberships were secured last year. The annual meeting of the auxiliary and Founders' Day at the Home will both be held on June 13.

DR. G. GORDON PARKER, missionary on furlough from British Guiana, addressed spring meetings of both the Juniata-North East and Somerset District Missionary Societies. Mrs. John I. Cole, synodical president, installed the new North-East officers: Mrs. John Lind of Altoona, president; Mrs. Charles Burtnett of Juniata, vice president; Mrs. John Perrin of Williamsburg, treasurer; and Mrs. L. K. Fackler of Luthersburg, statistician.

MAY FELLOWSHIP DAY meetings were held by both Altoona and Johnstown Councils of Church Women. In Altoona Mrs. C. R. Grassmyer, a member of Christ Second Church, retired as president of the council. Johnstown women brought canned goods, crayons, construction paper for use in the summer camping project of the Cambria City Mission.

TWELVE MEMORIAL stained glass windows for Geeseytown Church were dedicated April 12. Dr. Luke H. Rhoads spoke.

NEARLY $50,000 has been spent by First Church, Philipsburg, for renovations over the past two years. Major attention was given the church nave and chancel. The renovation program was timed with the 70th anniversary. Rededication speakers included Synod President Dwight F. Putman. Pastors Samuel R. Frank, Paul J. Keller. The Rev. Ernest L. Pee has been pastor for the past 33 years.

BEDFORD, St. Mark's Church (Friend's Cove) has completely renovated its building. Total cost will run upwards of $1,800.

CELEBRATION of the 12th anniversary of the congregation and final payment of a $5,000 building improvement mortgage were marked at a service at Christ Church, Westmont, on May 3.

THE REV. RICHARD L. TOME, assistant pastor at First Church, Johnstown, has accepted a call to Trinity Church, Bedford, effective June 1.

ROBERT G. SANDER

CAMPUS

MUHLENBERG inaugurated Dr. John Conrad Seegers as sixth president early in May, gave an LL.D. to Philadelphia Seminary President Henry Bagger, D.D.s to ULCA Lutheran World Action Director Frank M. Brown, Philadelphia Pastor (St. Mark's) Charles Keim, Hatboro (Pa.) Pastor (Grace) William A. Fluck, Allentown (Pa.) Pastor (St. Michael's) Carl E. Neudoerffer, a Litt.D. to Dr. Morris S. Greth, sociology professor at Muhlenberg, and an LL.D. to George B. Balmer, Reading (Pa.) attorney who heads the college's board of trustees . . .

NEWBERRY pre-seminarians have established a loan fund in memory of Marvin Shealy, '51, who died during his first year at SOUTHERN Seminary . . . WITTENBERG'S Richard C. Hoefler leaves his directorship of admissions at end of current term to do graduate work at Princeton . . . GETTYSBURG named Susan Gotwald, daughter of NCCCUSA Foreign Missions executive director Luther A. Gotwald, president of student body for next year . . .

PACIFIC sem's Women's Auxiliary will furnish the single seminarian's wing of the new dorm to be built on campus this fall . . . THIEL entertained high school seniors on campus late in April . . . ROANOKE'S cagers won Mason-Dixon Little Six titles this spring . . . CARTHAGE dedicated its chapel in mid-April; one of first events was college's a cappella choir concert, attended by 650 persons . . . WAGNER'S summer campus is busy: three-week graduate course (three-hour credit) and a five-day institute for pastors . . .

MIDLAND entertained 200 students from Alaska, Hawaii, Panama, Canada and U.S. at national convention of Association of International Relations Clubs in mid-April. Midland's Bill Christianson, AIRC officer, served as conference chairman . . . WITTENBERG will welcome back to campus the daughter of a prominent retired Ohio churchman, Mrs. Margaret Sittler Ermath ('30) who is leaving the faculty of Gustavus Adolphus College in St. Paul, Minn., to become associate professor of history at the Springfield (O.) Lutheran college . . .

PACIFIC Seminary will hold its first commencement exercises May 21. Five seniors graduate this first year; ordination services will be held May 24 at St. Michael's Church, Berkeley, and First Church, Los Angeles.

SASKATOON Seminary breaks ground for the new administration building soon . . . GETTYSBURG Seminary Week featured addresses by Emory University Prof. Ernest Cadman Colwell, Chicago U. Prof. Amos Wilder and Hamma Prof. T. A. Kantonen.

RYLAND:

alf of Hagerstown City Council Lutheran Laymen

HAGERSTOWN.—Hagerstown has six city councilmen, and at the recent election ee of the winning candidates are Lutherans and members of Trinity Church. eted were J. Ralph Fiery, Jacob W. Vorous, Edwin J. Carl. The wife and daughter a fourth city councilman are also members of Trinity Church.

AST YEAR 67,414 confirmed members the 142 congregations of synod gave 938,228 for all purposes. Total for evolences was $618,974. Value of all perties is $18,369.869—a gain of re than $2 million over 1951. Gains in membership: baptized, 1,329; confirmed, 958; communicant, 763. Church schools increased their enrollments by 821. Seventy-three vacation church schools enrolled 6,162 children.

RECEIVING the keys to the new $15,000 parsonage in Greencastle, Pa., is Pastor C. A. Shilke with Central Penn Synod Secretary George Berkheimer (second from right) and Mrs. Shilke. Others are Trinity Councilmen Kenneth Beegle, Grant Hengst and George Diehl

MD., HAGERSTOWN . . .

DR. E. S. FALKENSTEIN, statistician, points out that from 1948 to 1953 eight mission congregations provided a gain of 2,492 baptized members while 133 other congregations provided a gain of only 3,355. Eight mission congregations provided a gain of 1,635 confirmed and 1,455 communing members while 133 congregations provided gains of 1,993 confirmed and 1,289 communing members. "Our missions are paying high dividends. Our established churches need recruiting programs," comments Statistician Falkenstein.

CENTRAL DISTRICT Brotherhood was organized in Manchester with 100 men present. Warren Strevig, Lineboro, was elected president.

VACATION CHURCH SCHOOL workshops were conducted in Cumberland, Hagerstown, Westminster, Jefferson, Baltimore, Washington May 1-10.

"EVANGELISM—the Sunday School's Mission" is the theme of the annual convention of the Western Conference S.S. Association, May 21, at St. Paul's, Leitersburg.

Summer School for Church Workers is scheduled for Hood College, Frederick, July 19-25.

ZION CHURCH, Middletown, voted to raise $70,000 over a three-year period for preservation and beautification of the church interior.

MESSIAH, Woodbine parish, completed improvements at a cost of $2,300 . . . ST. LUKE'S, Uniontown parish, reports improvements costing $1,600 and GRACE, Westminster, installed an oil burner with the $2,500 expense met from current funds.

CLOTHING FOR LWR was collected by many churches April 19-26. Trinity Church, Hagerstown, collected and shipped 59 cartons weighing more than 2,000 pounds.

DR. EDWARD L. R. ELSON, pastor of the National City Presbyterian Church, Washington, will be guest preacher at the Union Pentecost service in Hagerstown sponsored by the County Council of Churches.

A SERMON by Synod President J. Frank Fife, processional to Fellowship Hall, a program by the Women's Missionary Society, a Church Fellowship Night addressed by synodical Youth Director Howard F. Reisz, and two family fellowship dinners were events in the week of service dedicating the new parish building completed by Grace Church, Westminster.

HIGHLIGHTING Western Conference WMS meeting in Mt. Tabor Church was an address by Miss Amelia Brosius, India missionary on furlough. Mrs. Richard A. Miller was re-elected president.

A SCORE of Hood College nursery education majors at Hood College, Frederick, have been observing the work and organizational set-up of Hillside Co-operative Nur

.., HAGERSTOWN . . .

y School in Trinity Church, Hagerstown. e school which has been in operation for ee years is the only state-approved co- erative school in this part of Maryland.

THE ROLE of the pastor's wife is not so ch a role of leadership as that of disciple- p," said Mrs. J. Wilbur Gouker, Philadel- a, in speaking at the Ministers' Wives reat held at Gettysburg Seminary. Pas- s' wives conducted a panel discussion on nproving Our Techniques."

TRINITY CHURCH, Taneytown, has opened s for the construction of a new parish cation building.

DEDICATIONS: St. Mark's, Sabillasville, icated a new parish building. Synod sident Fife preached . . . Children's choir tments were dedicated at ST. JOHN'S, em parish.

WILSON P. ARD

ORGIA-ALABAMA:

ormer Engineer ommissioned to Liberia

ATLANTA—George T. Moore, who re- ned as architectural engineer with the

SSIONARY and Mrs. George T. Moore cks to camera) are commissioned to erian field by Pastors Charles E. Fritz, John Yost, Jr., and J. L. Griffin in St. Paul's irch, Savannah, Ga. (see news above)

IMPRESSION

story of the week

TWENTY YEARS AGO, the lack of professionally trained youth leaders in Lancaster, Pa., concerned the pastor of Ascension Church, the Rev. R. Frank Herr, so that he assumed personal responsibility for organizing a Luther League, took his young people to conference meetings at every opportunity and even gave up his vacations to help provide summer "camp" experiences for "his boys."

Today, older members of Ascension still recall how on Saturday afternoons, you'd always find Pastor Herr and the boys in his study listening to operas over radio.

Pastor Herr left Lancaster over 12 years ago (he's now pastor of Grace Church, Lehighton, Pa.) but appreciation of what he'd done for them moved several of "Pastor Herr's boys" recently to plan a surprise visit to the Lehighton parsonage.

One of the fellows remembered noting the pastor's birthday while leafing through the Herr family Bible 20 years ago.

That did it . . . !

SEVERAL DAYS and lots of plans later, 10 of the "boys" arrived on the Lehighton parsonage doorstep, rang the bell and shouted "surprise" as their old friend answered.

First, there were the joyful exchanges of "haven't-seen-you-since . . ." and "what-have-you-been-doing-since . . . ?" Next, a private dinner (arranged ahead of time), the presentation of a corsage to Mrs. Herr and then—with the whole Herr family listening intently—a quietly read citation to "your friendship and guidance" and "what it has meant to each of us" for "your dedicating your life to the Christian ministry."

To prove the gesture was no empty one, a second spokesman presented the pastor with a check for $1,000 . . . a third gave him a watch significantly engraved "To the Rev. R. Frank Herr, 1953, from 'The Boys.'"

DICK SUTCLIFFE

GEORGIA-ALABAMA . . .

U.S. Engineer's Savannah office to enter Southern Seminary, was commissioned a missionary builder to Liberia, April 19, at St. Paul's Church, Savannah. Mr. Moore's former pastor, the Rev. John L. Yost, Jr., extension secretary of the ULCA Board of Foreign Missions, participated in the service.

After completing one year at seminary the layman was extended a *special call* to the Liberian field because of the urgent need for an architectural engineer to plan new church buildings and the reconditioning of the present structures. Mr. Moore, his wife, and four children, will leave for Africa in June to begin a 27-month tour of missionary work before they return to Southern Seminary where Mr. Moore will complete his theological training.

DR. CHARLES E. FRITZ, president of synod, and the Rev. J. L. Griffin, pastor of St. Paul's Church, also participated (*see cut*).

PASTOR GEORGE F. HART'S confirmation class at St. Mark's mission, Huntsville, Ala., numbered 14 Palm Sunday. Thirteen of the young people received were born in Germany (*see cut*). The mission, organized 18 months ago, serves many families of the German scientists working on guided missiles at a nearby U.S. Army arsenal.

REDEEMER CHURCH, Atlanta, recently received a request for pictures and information about its new church plant from the editor of a paper in Sydney, Australia. A feature story on the unique character and beauty of Redeemer Church will appear in *The Sydney Morning News.*

DR. JOHN R. BROKHOFF, pastor of Redeemer Church, was chosen as one of "Atlanta's 100 Leaders of Tomorrow" out of 1,100 nominations in *Time* magazine's program to honor the young leaders of the nation's metropolitan areas. Two other Lutherans were among the 100: DR. FRED W. COX, JR., in the field of chemistry, a member of Redeemer, and CLIFFORD E. BALDOWSKI, in the field of journalism, a member of Emmanuel Church.

AT PLAINS, GA., a new parish house was recently completed at a cost of approximately $20,000 including furnishings. Panelled with yellow pine it contains an auditorium, classrooms, and complete kitchen facilities. Pastor Russel J. Crouse reports that 6,900 man hours were donated by members in the construction work.

PASTOR PAUL J. RENZ of First United Church, Hammond, Ind., has accepted the call to Peachtree Road Church, Atlanta, ef-

THIRTEEN of the 14 confirmands recently welcomed into membership in St. Mark's (mission) Church, Huntsville, Ala., were born in Germany. Pastor George Hart (center) reports the fathers of the lucky 13 are employed in the community's guided missile plant as research scientists (see news, Georgia-Alabama above)

ORGIA-ALABAMA . . .

tive June 1. He succeeds Dr. Behrend hrtens.

THE REV. H. L. HUNTLEY was installed tor of Resurrection Church, Augusta, .. May 3, by Dr. Fritz. Dr. Raymond D. od, Ascension Church, Savannah, also ticipated.

PASTOR HENRY D. KLECKLEY of Redeemer urch, Macon, Ga., has resigned to accept call to Grace Church, Louisville, Ky., ere he will succeed the Rev. G. D. Busch ently installed president of Kentucky-nnessee Synod. FRANK C. JONES, JR.

CHIGAN:

udents Hear Sittler

DETROIT—Some of synod's select ith gathered in Ann Arbor April 29 the University of Michigan Union to r Dr. Joseph A. Sittler of Chicago inary present the church's challenge the gospel ministry and other full-e Christian services. The meeting was d under the auspices of synod's Com-tee on Christian Higher Education. C's Lutheran Student Center director, Henry O. Yoder, chairman of the cial committee, was in charge.

ASTOR AUGUST MUELLER reports that n St. Matthew's (Allen Park) mission d not use the regular rented facilities weekday services, the newly organized herhood remodeled the parsonage base-t and furnished it for weekday chapel ices and meetings of auxiliaries and mittees. The altar was built as a gift he mission by Brotherhood President rence Callehan.

HEME FOR SYNOD'S WMS spring confer-, April 30, at Faith Church, Flat Rock. "Walk as children of light—that Thy may be known." Speakers were Dr. W. Slifer and Dr. Marion Edmonds. l's of Faith's parochial school—synod's and only—presented a special program horal readings and a demonstration of

—HOME MISSIONS—

NEW YORK: Ground was recently broken for the church building of the steadily growing Good Shepherd mission, Tonawanda. Located on a main thoroughfare to Niagara Falls, this congregation serves the rapidly growing community just north of Buffalo. Cost of the building will be approximately $55,000.

NEW JERSEY: Good Shepherd Church, Somerville, called mission organizer, the Rev. Robert G. Peterson, effective May 1. The mission has 158 baptized members. A new parsonage has been purchased.

NOVA SCOTIA: A survey is to be made of the Cornerbrook and St. John's areas of Newfoundland. A considerable number of new Canadians, comprising Germans, Latvians and Estonians have been settling in these areas, hoping that a Lutheran church will be established for them.

MARYLAND: Dr. Arthur M. Knudsen preached at the April 19 service of organization of St. Andrew's Church, 1534 Taylor Avenue, Baltimore. The Rev. Paul F. Luebbe was mission developer.

CALIFORNIA: Seminarian Kenneth Hartzhiem has accepted a call to First United Church, San Francisco, will assume his pastorate after ordination June 7. Kenneth is a son of First English Church, Los Angeles, one of a number who have entered the ministry during Dr. Albert Schwertz's pastorate.

WISCONSIN: Wartburg Synod officials were hopeful that the new mission being developed in Delavan might be organized early this month (May).

MARYLAND: Over 150 were present at the first service conducted in the Middleburg Pike area, Hagerstown, by mission organizer Dr. Frank P. Cauble. Church council voted to give 20 per cent of all offerings for benevolence. Church services and Sunday school (for children only) will be held in the chapel of Rest Haven Cemetery.

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To be continued next week

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MICHIGAN . . .

their class work.

SEVENTEENTH annual convention of synod's Brotherhood was held May 3 at Holy Trinity Church, Flint. Participating were Pastor George L. Garver, Pontiac; Pastor Raymond A. Heine, Monroe; Pastor Alfred G. Belles, Detroit; and synod's first full-time president, Dr. Frank P. Madsen.

DR. VICTOR R. GOLD of Hamma Divinity School has accepted a call to Trinity Church, Kalamazoo. His installation takes place May 31. He begins his ministry July 1.

HOPE CHURCH, Detroit, extended a call April 19 to Pastor Clyde E. Steele of Holy Trinity Church, Chicago. He will be senior pastor of the congregation, succeeding Dr. Madsen. At the same time assistant pastor Daniel S. Rolik, by action of the church council, has been designated as the associate pastor.

CHRIST CHURCH, Detroit, became vacant when Pastor Richard A. Miller resigned effective April 5 to accept a call to Waynesboro, Va. At the same time a son of the congregation, Hamma Seminarian Richard C. Gross, accepted a call to St. Paul Church, Grafton, W. Va.

NLC LUTHERANS of Detroit area filled a Lutheran World Relief freight car with usable used clothing, bedding, etc., and dispatched it. WALTER M. BRAND

NEW ENGLAND:

Conference Meets; Bridgeport Builds

CONFERENCE held its spring convention in Redeemer Church, Lawrence, Mass., on April 19, 20. Officers re-elected were: President, the Rev. Herbert F. Hrdlicka, First English Church, Bridgeport; statistical secretary, the Rev. Martin L. Dolbeer, Jr., First Church, Southington; treasurer, Herman A. Gritz, Immanuel, Meriden; executive committee Ralph J. Wohlsen, First English Church

ridgeport; synodical executive committee, Hans P. Treuenfels, St. Paul's hurch, Bridgeport.

Other elections were: Vice president, the ev. Gordon E. Hohl, First Church, Rockville; secretary, the Rev. Frederick H. eissig, St. Paul's, Middletown; executive ommittee, Richard Vogel, St. John's hurch, New Britain.

ST. PAUL'S, Bridgeport, laid the cornerone for the new $250,000 church edifice pril 12. Dr. Frederick Knubel, president synod, preached.

DR. PAUL C. WHITE, secretary of synod, ctured and showed slides in First English hurch, Bridgeport, on his travels of 50,000 iles through our Lutheran mission fields ound the world.

CONFERENCE BROTHERHOOD held its anal convention in St. Paul's Church, Terryle, April 26. Elected president was Roger ndgren, Grace Church, Hartford; other ficers: vice presidents, Howard Switzer, race Church, Stratford, and Ray Peichert, manuel, Meriden; secretary, William essner, First Church, Southington; treaser, Richard Vogel, St. John's Church, ew Britain.

ON APRIL 26, First Church, Waterbury, dicated 14 stained-glass windows in the w church. Cost was $13,000. This church is also host May 1 to the Waterbury ouncil of Church Women.

CONFERENCE Luther League held its Life rvice rally in First Church, Rockville, ay 3. Dr. Russell Snyder of Mt. Airy minary spoke.

ON MAY 17 the conference Women's Misnary Society was to hold its study session Africa in First Church, Waterbury.

THE REV. HENRY E. HORN will be inlled, on May 17, pastor of the University urch, Cambridge, Mass. The Rev. Edrd T. Horn, III, and the Rev. Oswald bert, both of Philadelphia, and Conferce President Hrdlicka will participate.

FIRST CHURCH, Southington, was host to conference Brotherhood pilgrimage on ay 18.

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NEW ENGLAND . . .

On June 1, the Rev. Clifford E. Butterer becomes pastor of St. Matthew's Church, Collinsville. He'll be installed June 28 . . . St. Paul's Church, Middletown, celebrates its 60th anniversary June 14 . . . Redeemer Church, Lawrence, Mass., received a bequest of $1,000 from the estate of a friend of the church.

Thirty young people from Redeemer Church, Lawrence, Mass., and St. Mark's Church, Boston, Mass., spent happy hours of fellowship in company with their pastors over Washington's Birthday in Rolling Ridge Camp, North Andover, Mass.

Redeemer Church, Lawrence, Mass., will erect an outdoor fireplace in their spacious yard this spring, a memorial to the late Dr. Henry Freimuth.

Immanuel Church, Naugatuck, has voted to relocate.

Trinity Church, New Haven, will be host to the synod June 1-4. Dr. Dwight H. Putman will be the official ULCA representative.

The annual festival of the Southbury Home for the Aged will be held in Southbury on June 21.

First Church, Rockville, has voted to construct two new wings on the church for an additional eight classrooms and to raise $20,000 for the project.

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WESTERN NEW YORK:

Halving Conference Favored by 2-1 Vote

Buffalo—Western Conference has held a "straw vote" on the proposed recommendation to divide synod into 3 conferences in place of present six. Result was 2 to 1 in favor of dividing the present Western Conference into the Rochester and Buffalo conferences.

This action highlighted the annual spring meeting held in Christ Church, Rochester. Officers elected at this meeting were the Rev. Hermann B. Miller, president; the Rev. Alfred L. Beck, vice president; the Rev. Donald R. Pichaske, secretary; and George W. Winfield, Rochester, treasurer. Lay representatives to the executive committee of conference will be Andrew Stohrer, Buffalo, and William Yahn, Rochester. Arthur Sedler, Rochester, will serve as the conference lay representative to the synodical executive committee.

On May 1 Dr. Martin O. Dietrich

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ESTERN NEW YORK . . .

came pastor of Ascension Church, Snyder. r the past five years Dr. Dietrich has ved in Germany as director of relief ivity among the many refugees and con- gations of the Lutheran Church . . . THE V. JOHN L. KINZEL has been called to Paul's Church, Eggertsville.

FRANKLIN L. JENSEN

NNSYLVANIA:

wo Area Churchmen o Receive Degrees

YORK—Attorney McClean Stock, son the late Rev. Charles M. Stock, for- rly pastor of St. Mark's, Hanover, d the Rev. Henry W. Sternat, pastor at glerville, are among the seven who will eive honorary degrees at Gettysburg College at commencement, June 7.

LUTHER MEMORIAL CHURCH, York, is in process of building its first church, has raised about half the $100,000.

ST. MATTHEW'S CHURCH, Hanover, received $500 from the estate of Martha E. Bowman.

ST. PAUL'S CHURCH, Hanover, voted to remove its property which houses eight apartments and two stores and landscape the lot to enhance the beauty of the church.

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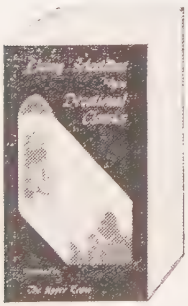

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PA., YORK . . .

CHRIST CHURCH, Spry, has completed plans for a $70,000 educational unit with seating capacity of 688 and a church to seat 256. The educational unit will be built first.

A COPY of the Lutheran Hymn Book published in Gettysburg in 1823 has been added to the collection of the rare books at Gettysburg College as the gift of Mrs. I. G. Diehl, York.

The book, much smaller than the hymnals in use today, is approximately five inches long and three inches wide and contains nearly 800 pages. It is of special interest to the college because it was published in Gettysburg and because the copyright and prefaces are in the name of Dr. S. S. Schmucker, founder of the college.

DR. ADBEL ROSS WENTZ, former president of the Gettysburg Seminary, will receive an honorary degree of Doctor of Divinity at the 108th annual commencement of Wittenberg College.

MRS. J. GOULD WICKEY, of Washington, D. C., is the president of the new Gettysburg Seminary Auxiliary. Other officers include Mrs. Viggo Swenson, Harrisburg, vice president; Mrs. Reginald Deitz, Gettysburg, secretary; Mrs. Fred Konemann, Silver Springs, Md., treasurer; and Mrs. Eric Summers, Fairmont, W. Va., executive committee member.

The auxiliary approved the raising of $10,000 for campus building improvements. Dr. Harry F. Baughman, seminary president, spoke at the organizational meeting.

PAUL LEVI FOULK

NEW YORK:

Cornerstones Laid On Long Island

LONG ISLAND—Dedications, cornerstone layings, and anniversaries hold the Long Island spotlight.

ST. JAMES' CHURCH, Stewart Manor, laid the cornerstone for its church in the middle of March, then dedicated the building May 10. Dr. Knubel preached.

ST. MATTHEW'S CHURCH, Ozone Park, laid its cornerstone (new church) Mar. 29.

GOOD SHEPHERD CHURCH, Roosevelt, on April 19 dedicated a converted house which

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Carsten H. Ludder, Pastor
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Sunday School 9:30 A.M.

:W YORK . . .

ll give dual service as a parsonage and parish house.

St. John's Church, Bellmore, celebrated 25th anniversary Easter . . . Holy Cross urch, Lake Ronkonkoma, observed its n anniversary on April 26 . . . Ascension urch, Glendale, celebrated on May 10 e 25th anniversary of the ordination of pastor, the Rev. Frederick E. Preuss.

Grace Church, North Bellmore, and St. hn's Church, Bellmore, have both been ·ved by the same pastor. Now Grace urch is becoming a separate parish and s called as its pastor Mr. Harald Kuehne, be ordained in June.

Milan Slahor, also to be ordained in ne, has accepted a call as assistant pastor Trinity Church, Middle Village.

RICHARD H. WEISKOTTEN

ENNSYLVANIA:

reneman Cited by ranklin and Marshall

Lancaster—Leroy B. Breneman, Mil-rsville churchman, was one of ten lay-en in Lancaster County given a citation Franklin and Marshall College on the ntennial anniversary (April 11) of the erger of Franklin College and Marshall ollege. The citations were given for tstanding achievements in churchman-ip, Christian character, service to the cal church and community and to syn-ical and national church bodies.

Another April centennial was that of St. hn's Church, Lancaster. Anniversary eakers were Drs. J. H. Musselman, Henry Bagger and Dwight F. Putman. Maestro useppe Moschetti, concert organist, gave ecital April 23.

The 170th annual convention of Lan-ster Conference was held April 28 at lem, Lebanon. This was the last conven-n of the conference as a part of the Min-erium of Pennsylvania. The new Lan-ster Conference of the Central Pennsyl-vania Synod will comprise the territory of Lancaster County and will be convened in October.

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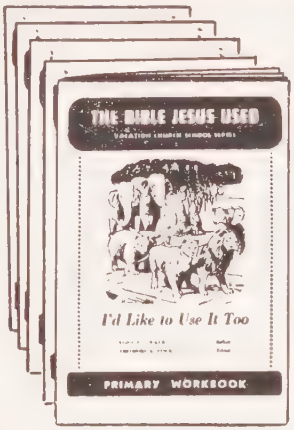

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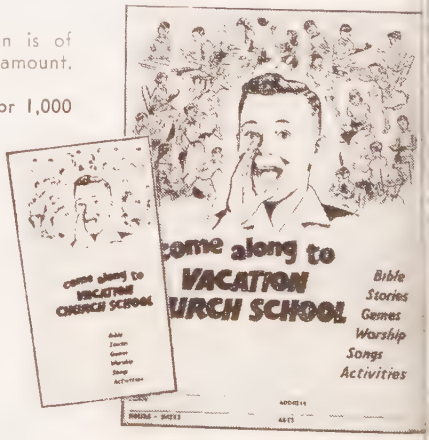

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., LANCASTER . . .

OFFICERS of Central Pennsylvania Synod Drs. Dwight F. Putman, George H. Berkimer, the Revs. George E. Whetstone and artin L. Tozer—spoke to pastors of the ncaster area April 22, explained workings the synod to which they will be transred in May. All but two parishes will rticipate in the realignment

THE REV. JAMES HARRISON, pastor of lvent Church, Lancaster, is chairman of campaign to raise $50,000 for the Old ople's Home.

THE BROTHERHOOD convention was held St. John's, Denver . . . LUTHER LEAGUE ıvention was held at Trinity, Ephrata.

THREE SENIORS of Philadelphia Seminary l serve in the foreign mission field—all them from the Lancaster Conference—UL YOUSE, St. James', Lebanon; ROBERT CH, Zion, Marietta; and DAVID HOH, ımanuel, Lancaster.

SEVERAL HUNDRED women attended the blic meeting of the Executive Committee the Women's Missionary Society at Zion, ncaster. Mrs. Wilbur Zieger, president the Ministerium WMS, and Mrs. A. sley Ayres, president of the East Pennvania Conference WMS, were speakers, swered questions relative to the society er the realignment takes place.

GRACE CHURCH, Lancaster, has reached 55,000 in pledges toward a $200,000 goal a new educational building.

ERNEST J. HOH

ECEASED

v. Louis G. Hause

The Rev. Louis George Hause, retired w Jersey Synod pastor, died Feb. 27 in ling, Germany. He was nearly 61.

Born March 2, 1892, in Maspeth, Long ınd, N. Y., he was graduated from Wag- College in 1914 and from Philadelphia ninary in 1917. Following ordination t same year, he served pastorates in gnolia, N. J.; New Bedford, Mass.; and sey City, N. J., the latter for a quarter tury.

Surviving are two daughters, Mrs. Edith Meiss, of Cranbury, N. J., and Mrs. Annette Frost, of Germany.

The funeral service was held March 27 in Christ Church, Jersey City, by New Jersey Synod President Edwin Knudten assisted by the Rev. Edwin Grubb. Interment was in Mt. Olivet Cemetery, Middle Village, New York.

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Mrs. Dana A. Johnson

Mrs. Helen Anderson Johnson, widow of the late Rev. Dana C. Johnson, former pastor in Iowa City, Iowa, and Cincinnati, O., died in Haddonfield, N. J., April 2. She was 76.

Surviving are two sons, Malcolm D. Johnson, Haddonfield, N. J.; the Rev. Dana H. Johnson of Arlington, Va.; a sister, Mrs. Lytle R. Free, Waterford, Pa.; and a brother, Howard R. Anderson, Cedar Rapids, Iowa.

Rev. William Hellmuth Knauff

The Rev. William Hellmuth Knauff, Canada Synod necrologist and pastor of St. Peter's Church, Preston, Ontario, died April 21. He was 66.

Born Sept. 12, 1886, in Kitchener, Ont., he was graduated from Martin Luther Seminary, Buffalo, N. Y., and ordained by the Buffalo Synod in 1906. He served subsequently in parishes in County Line, N. Y., Port Colborne and Preston, Ont.

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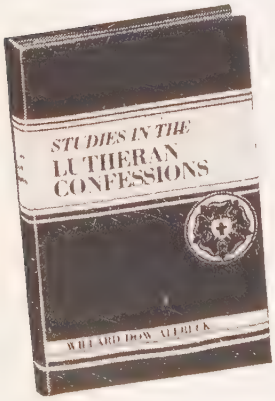

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For many years he was managing editor f the *Canada Lutheran,* as well as stu-ent aid fund treasurer for the Luther eague of Canada. He has also served as resident of the Kitchener conference of is synod. At his death, he was president f the Preston Ministerial Association.

Surviving are his wife, Mrs. Alberta itzer Knauff; a son, the Rev. Karl Knauff, astor of Zion Church, Stratford; three rothers, August Knauff of Toronto, Adolph nd Bruno Knauff, both of Buffalo, N. Y.; nd a sister, Mrs. Julius Nilsson of itchener.

The funeral service was conducted in St. eter's Church, Preston, by the Rev. C. S. oberts, assisted by the Rev. Norman erner. Canada Synod President J. H. eble preached. Interment was in Mt. ope Cemetery, Waterloo, Ont., April 23.

Mrs. Charles S. Trump

Mrs. Eva Schick Trump, widow of the ev. Charles S. Trump, died in Baltimore, pril 16. She was 93.

Mrs. Trump was born and reared in Get-tysburg, Pa. She was married to Dr. Trump in 1883 and went with him to Stone Church near Easton where they served together for five years. In 1888 they moved to Martinsburg, W. Va., where Dr. Trump was pastor of St. John's Church until his death in 1919.

Survivors include Miss Elizabeth Trump, Washington, D. C.; Harold of Montclair, N. J.; C. S. Trump, Berkeley Springs, W. Va.; Dr. Frank M. Trump, Cleveland; and Mrs. Benson Boss of Baltimore, Md.

LC CALENDAR

AY

-27. New Jersey Synod. St. John's Church, Ocean City

-28. Central Pennsylvania Synod. Messiah Church, Philadelphia

-28. Ministerium of Pennsylvania. Holy Communion Church, Philadelphia

-28. Pacific Synod. St. Paul's Church, Seattle, Wash.

-28. Pittsburgh Synod. First Church, Washington, Pa.

-28. Maryland Synod. Church of the Abiding Presence, Gettysburg, Pa.

-28. Wartburg Synod. St. Paul's Church, Garnavillo, Iowa

JNE

- 4. New York Synod. Trinity Church, New Haven, Conn.

- 4. Slovak-Zion Synod. St. John's Church. Kenosha, Wis.

-12. Canada Synod. St. John's Church. Waterloo, Ont.

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IN CONCLUSION . . . . . .

NOBODY SHOULD ACCUSE us Lutherans of reckless speed in solving our church problems. We split into two synods in eastern Pennsylvania 111 years ago. Next week, in our deliberate manner, we shall be reunited.

A dozen pastors and laymen in 1842 decided to leave the Ministerium of Pennsylvania and form a new synod. Soon the Lutheran Church in this area was divided into two segments in practically every city and town. Competing congregations were established. Rivalry was often intense.

But that was long ago, and the reasons for the split have been forgotten by almost everybody. Truce talks have been underway in the eastern Pennsylvania tents for about 30 years, and next week nearly 200 congregations are to be transferred between the Central Pennsylvania Synod and the Ministerium. The 1842 division will be at an end.

TWO CHARGES were made against the Ministerium by those who left it. They were "form" and "foreign." The "form" meant the formal liturgical worship, with altars and candles and vestments. The new group favored the 19th-century American trend toward "new measures" —informal services, no vestments for the clergy, revivals, the "mourners' bench," Gospel hymns. "Foreign" referred to the Ministerium's insistance on German as the only decent language of worship.

By 1953 the "form" is valued by all Lutherans, and by many other Protestants also. As for "foreign," the Ministerium discovered it was wrong, and went over practically unanimously to English, especially during World War I.

Neither of these points was fundamental, and they should never have been permitted to cause a cruel division in th structure of the church.

Maybe we have learned our lesson It is that we should expect others to diffe from us in their temperament and way of doing things. Fortunately we are no all alike. Some people reverence old cu toms and traditions as though they wer all revealed to Moses on Mt. Sina Others are impatient with anything tha begins to show signs of old age.

We are always adventuring forwar into the unknown, and are meeting ne problems on the fringe of the futur There should be variations in the way w meet our problems, because that give us more chances of finding the solutio which will eventually be proved the bes

But regardless of diversity, we shoul live together in one church if we a agreed on the central teachings of th Gospel. There is amazing agreeme among Lutherans of America and of th world on these teachings. Being unite in one church is a way of showing tha we can distinguish between tempora difference and enduring agreement.

IT'S TOO BAD, though, when it takes 1 years to find out that we belong togethe Priceless energy is wasted in rivalry.

Although two synods of the Unite Lutheran Church have at last found th way to end old differences, there are st 17 Lutheran denominations in Americ There is no reason why they should r main apart. But according to my elab rate charts for predicting the future, estimate that it will take 111 years bring them together. When the da comes, editors will write "Conclusion speculating why it took so long to accon plish something which was obviously d sirable all along. —ELSON RUFF

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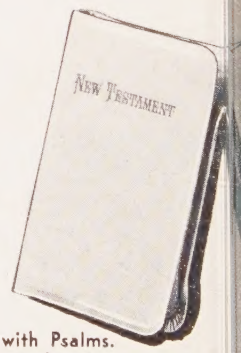

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